The Messenger.

"As the Truth is in Jesus."

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Rev J C Bucher L M M

THE MESSENGER.

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Poetry.

THE DAY OF LIFE.

Dies illa, dies vitæ.

Lo! the Day—the Day of Life, Day of unimagined Light,
Day when Death itself shall die—and there shall be no more night.
Steadily the Day approacheth, when the just shall find their rest,
When the wicked cease from troubling, and the Patient reign most blest.

See the King desired for ages, by the just expected long;
Long implored, at length He hasteth, cometh with Salvation strong.
Oh, how past all utterance happy, sweet and joyful it will be
When they who, Unseen, have loved Him, Jesus [illegible] shall see.

In that Day, how good and pleasant, this poor world to have despised;
And how mournful, and how bitter, dear that lost world to have prized:
Blessed, then, earth's patient mourners, who for Christ have toiled and died,
Driven by the world's rough pressure in those mansions to abide.

There shall be no sighs or weeping, not a shade of doubt or fear,
No old age, no want or sorrow, nothing sick or lacking there:
There the Peace will be unbroken, deep and solemn joy be shed;
Youth in fadeless flower and freshness, and salvation perfected.

What will be the bliss and rapture none can dream and none can tell,
There to reign among the angels, in that heavenly home to dwell.
To those realms, just Judge, oh call me, deign to open that blest gate,
Thou Whom, seeking, looking, longing, I with eager hope await.

—*A Hymn of the XII. Century.*

Communications.

For The Messenger.

SOMETHING MORE ABOUT THE NEW TESTAMENT MANUSCRIPTS.

The fact that there is no manuscript copy of the New Testament known to scholars, which can safely be assigned to an earlier date than about A. D. 350, is susceptible of a very easy and natural explanation. For we know from evidence gathered from the New Testament itself that for a very considerable period of time in the early Church, oral teaching held equal rank with written documents,—indeed was superior to them. For a considerable time there were no written gospels at all: and no one yet thought of gathering the various apostolic writings together, and thus forming a New Testament canon of equal authority with that of the Old Testament. Contenting themselves, at first, with the reading of the Old Testament Scriptures in the public worship of the Lord's day, it was only after the lapse of some years that the early Christians felt the necessity of establishing a New Testament canon. *We* may indeed wonder how they came to treat so very necessary a work with such apparent unconcern: but we can readily understand why it was so, when we reflect that at first the testimony of eye-witnesses of our Lord's ministry was evidently of far greater value and authority than any amount of written documents. But why did they not begin earlier than they did to prepare documentary evidence for the benefit of subsequent ages? Because, to the mind of the Apostolic Church, there were to *be* no subsequent ages. Looking for the Lord's second coming every day, and believing themselves to be living in the last times, when the end of all things was at hand, they evidently had not the remotest conception that eighteen centuries would lock to them and their writings as witnesses of Jesus and the resurrection. It was not until toward the close of the first century, that the fourth gospel was written, and considerable time must have elapsed before the four gospels and the epistles were gathered together in the form in which they are known to us.

But here, then, is an interval of at least two hundred years during which we have no trace of the New Testament Scriptures! Well: perhaps the same reason which will partly account for the apparent unconcern of the early Church in committing the gospel narrative to writing, will also help to account for the apparent carelessness of the New Testament when written.

Besides: the very frail quality of the writing materials employed commonly in those days by the poorer classes (and such were the early Christians,) will also help us a little over that gap. Papyrus was a very poor kind of stuff, and one could hardly expect it to defy the tooth of time, when even the stoutest parchment, prepared too at a later day, must now be kept in a glass case, and never be touched by hand of man lest it fall to pieces. They *had* parchment in those days, of course: for St. Paul tells Timothy to bring the "cloak and the books, but especially the parchments." (Like many of his successors, the great Apostle was more concerned for his library than for his [illegible] What those precious [illegible] cannot tell: but we seriously doubt whether they were old sermons.) From which we learn that parchment was then a rare and costly kind of writing material. Why, for the New Testament part of the celebrated Sinai manuscript alone, one hundred and forty-seven antelopes had to contribute their skins! No wonder St. Paul wrote to Timothy to be especially sure to bring the "parchments." Furthermore: we know that during the persecutions of the first three centuries, the Christian Scriptures were frequently made fuel for bonfires. So that, all these things considered, we need not much wonder that our oldest manuscript dates no further back than about A. D. 350.

Besides: when we compare the Christian with the Classical manuscripts, and observe that, with the exception of the Old Testament, no ancient writings can boast an age so great as theirs, instead of wondering why we have not *older* manuscripts of the New Testament, we shall find that the wonder only is that we have them so *old* as we have. For instance: Herodotus, the Father of History, wrote about 400 B. C. Of his writings only some fifteen manuscript copies are extant, of which the earliest date to about A. D. 850. There is, therefore, an interval of nearly thirteen hundred years between the time when the "Father of History" wrote, and the time when the oldest manuscript copy of his writings was prepared. Plato wrote about 400 B. C. The earliest manuscript copy of his writings is put by scholars at 895 A. D. Here again is an interval of nearly thirteen hundred years between the date of the composition and the earliest extant manuscript copy. Contrast with this the fact that we have one thousand manuscripts of the New Testament, of which fifty are more than one thousand years old, and some at least fifteen hundred years old, and one can easily cease asking curious questions about that gap of two hundred years.

But still further; that gap is no gap after all. For we know from the writings of the Church Fathers, that the New Testament Scriptures, in essentially the same form in which they are known to us, were generally used and accepted by the Christian Church of the first three centuries. Full one hundred witnesses could be brought to establish this statement. And not only do they testify to the existence of these writings in their day—they also quote from them at such great length, that it has been estimated that, from the writings of one of the Fathers alone, the entire Gospel Narrative could be constructed. Justin Martyr, from the second century: Irenæus, Tertullian, Origen from the third, besides a host of others, can be brought forward to establish the existence of the New Testament in their day, in essentially the same form in which we have it now.

MARTYN.

For the Messenger.

THE BENEDICTION OF GRACE.

Every church service closes with some one form of Apostolic benediction, and yet few congregations know fully what gifts are bestowed, or what their precise nature and extent is. The life-giving and quickening power of grace runs through the whole Scriptures, and, besides working in manifold ways upon the soul, appears in unmistakable words. The first regular form was delivered by the Jehovah of the Old Testament, through Moses, to Aaron and his sons, and appointed to be used by them as the form for blessing the children of Israel, and the means by which they should put His name upon His people in order to be blessed of the Lord. Num. vi. 22 to 27.

The word GRACE used in the benedictions has various meanings, according to the use to which it is put, and carries with it all these in its work of leavening the spirit. It is our purpose in this article without following any definite plan except in the order of books from which examples may be taken, to state a few of the senses in which the word has been used. In Gen. xxxix. 4, favor and friendship with man is meant, as of Potiphar for Joseph in the verse referred to. So also does the benediction seek to confer the favor and friendship of God upon the penitent man. In the [illegible] referred mind and outward estate; peace for the spirit as well as rest for the flesh.

The word also has the sense of a thing of beauty, as the "ornament of grace," mentioned in Prov. iv. 9. Of the free, undeserved favor of the Almighty rightly apprehended in the soul. Rom. i. 7. It stands for the friendship and reconciliation with God so freely and mercifully given, Rom. v. 2; for the blessed assurance that the sin can not be too great for the forgiving Father; that grace is without bounds with Him, Rom. v. 20; for God's approval of our works, and for His assistance, 2 Cor. i. 12; for liberal and charitable minds, 2 Cor. viii. 7; the love of Christ and His blessing, and reminding us that He also, for our sakes, became once like unto those who are to receive our gifts of charity, 2 Cor. viii. 9; His assistance in the discharge of all duties required of us, and the work of the Spirit in again fashioning the soul after the image of God, 2 Cor. xii. 9; the office of Apostleship, and the call to "preach the unsearchable riches of Christ," Eph. iii. 3; the effect of a pure life and holy speech upon hearers, and the edification of self and others, Eph. iv. 29; patient suffering under afflictions "in the defence and confirmation of the gospel," Phil. i. 7; for steadfastness and patience in persecution in the "holy calling," according to God's own purpose, in Christ Jesus who is the eternal source of all good, 2 Tim. i. 9; salvation, which is to be brought to all believers "at the revelation of Jesus Christ," 1 Pet. i. 13; the true and undefiled doctrines of Christ's Gospel, 1 Pet. v. 12.

But there is a still deeper meaning in the benediction of Jesus Christ; a vein of spiritual comfort, a life-union with God. In Gal. 6: 18, and 2 Tim. 4 22: as well as Phil. 4: 23 and the like, which are the same thing in fewer words, the grace and blessing of Jesus are carried to the spirit as the most immediate subject of Divine influence. The spirit as the highest and noblest part of man; as the echo of the Divine, and being in close communion with it, apprehends it, and is apprehended by it, and receives the blessing of grace, mercy, and peace from the never-failing storehouse of God's love. To this activity the spiritual addresses itself; and it in turn, striving to regain its original purity, and in obedience to its inward longings, instinctively addresses itself to the spiritual.

J. S. H.

Theo. Sem., May 1st, 1878.

THE HUMILIATION OF CHRIST—AN EXAMPLE FOR HIS FOLLOWERS.

The following is a synopsis of the sermon preached by the Rev. Dr. T. G. Apple, at the opening of the triennial sessions of the General Synod of the Reformed Church in the United States, in the city of Lancaster, Pa., on the evening of May 15th, 1878:

TEXT. Philippians ii. 8, last clause: "And became obedient unto death, even the death of the cross."

The speaker opened his discourse by referring to the different aspects, in which the death of Christ has been viewed in different ages of the Church; such as that which regards it as having its main significance in the victory our Lord achieved by it over the power of the devil, and the delivery it effected for man from the power of evil; that also, which regards it as the satisfaction, He made to divine justice for the debt man had incurred by the transgression of God's law; and that, likewise, which views it as an exhibition of the supreme love of God for man, quoting several passages of Scripture in exemplification of the latter. In the text, it is regarded as the culmination of His humiliation in the sacrifice of Himself for the glory of the Father and the salvation of men. The way to the cross, is the way of self-abnegation and self-abasement; and this then became the way also to exaltation and glorification, a truth so plain and simple, that its fundamental importance in the work of redemption, is apt to be overlooked.

The speaker then called attention to the fundamental significance Christ Himself attached to this self-humiliation. In exemplification of this, he quoted John v. 30 and 31; vi. 38; viii. 27 and 28, and 50–54. From these passages, it is evident, that the great object for which Christ came into the world, was just the opposite of any selfish [illegible] bear original and absolute testimony to the truth and thus glorify the Father. Every thing He did looked to this great end; so also, every thing He endured, even when, by the utterance of a great word, He might have set Himself right, asserted what He was and confounded His enemies.

Our Lord's humility was real. He did not assume the *appearance* of humility. The very thought of such an allegation, seems like blasphemy. Whenever there was a preparation to receive it, He did assert His divinity. Being God, He did not appear as man, and thus humble Himself in appearance only. Such an assumption would resolve His whole life and work into a gnostic phantom, and rob us of the reality of our Lord's true humanity.

If ever any thing in the universe was real, Christ's humiliation was such. It was as real as His exaltation and glorification. This indeed involves the deep mystery of His person as the *God-man*, a mystery man can never fully comprehend. But so much may be understood, that, in the incarnation, the eternal Word became flesh, entered into human relations, the sphere of humanity, that through this organ of deity, the truth and love and holiness of God might shine forth and confront the world. The son of Mary was to lose Himself in the transcendent glory of the Godhead, of which He was to be the organ and revealer. This was the majesty of His life. Hence, after His immaculate conception and birth, but little is heard of Him, until His official career is commenced. Then He began to preach, "The Kingdom of heaven is at hand." There was nothing in Him of self in any independent sense. He was zealous and bold only for the glory of God. One feature of His life consisted in this, that He subordinated at every point, the human to the divine will in His person.

Thus He represented and mediated God to man. He revealed the very highest and best conception of God, that was possible through the ethical and spiritual relations of humanity, and in the midst of our fallen life, consistent with the capacity of man to receive it. It is said, that He veiled or concealed His divinity in human flesh; it can be said with equal truth, He revealed His divinity through His humanity. He did the utmost possible to lead men to recognize in Him the presence of God the Father.

He also represented and mediated man to God. He asserted the truth and dignity of manhood in its relation to God. Man's true moral relation to God, requires self to sink entirely out of view in any independent sense, that all man's ends and purposes may become God's, that the human will may absolutely lose itself as self-will, in order that it may find itself in full harmony and union with the divine will, so that God may become all in all.

True humility is the creature's sense of self-abnegation in the presence of the overshadowing, all-absorbing glory and purity and truth of the divine God. In this view, the mightiest archangel before the throne is capable of the deepest humility, by sinking self into nothing before the transcendent glory of the eternal Jehovah, who sits upon the throne.

This is not to abdicate the personality and true self-hood of the creature. The humanity of Christ became elevated just in the degree of its voluntary self-humiliation. The renunciation of separate and independent self-hood, opened the way for the presence and power of the divine, and this was indeed His glorification. The opposite of this is the accursed sin of idolatry; it is robbing God of His glory by spiritual theft, the essence of all sin.

This prepares us somewhat for understanding the injunction: "Let this mind be in you, which was also in Christ Jesus." If we go to the cross in any other mind, we offer strange fire on God's altar. Selfishness is the essence of all man's sin. Not only in the grosser sins of men generally do we find this spirit of self-seeking, but in more insidious and spiritual forms, it insinuates itself into the human spirit.

True humility seeks first, last and always only the honor and glory of God. Human personality becomes the free organ, through which the eternal truth and holiness and love of God come to their utterance. There the finite will becomes ever more subject to the divine, which constitutes its real strength and glory. True humiliation leads also to self-sacrifice for the good of others. It has for its model the example of Him, who among His last acts before He left the earth, girded Himself and condescended to wash His disciples' feet, and who said, let him that is greatest among you become least of all and servant of all.

The speaker closed his discourse with two practical remarks: 1) To come into sympathy with the cross of our Lord, our self-abasement for sin must be in the spirit of Christ. And this spirit must eliminate all selfishness. The cross represents the awful fact of sin—sin not so much in the idea of the misery it has brought upon us, but as against the purity and holiness of God, whereby we have provoked His indignation and wrath against us. This is the humility that attracts and nestles the penitent soul under the shadow of the cross.

2) The cross teaches us the only way to our true exaltation. He that humbleth himself shall be exalted. To be joined to Christ in His sufferings, means that through positive self-denial, we should with Him bear witness of the truth. The irrepressible conflict between the kingdom of evil and the kingdom of light still continues. "If ye were of the world, the world would love its own, but now ye are not of the world; therefore the world hateth you."

F.

AD JESUM.

"Jesu dulcissime."

Jesus, most gracious! from Thy throne of glory,
Thou didst, Good Shepherd, come the lost ones seeking;
To Thyself draw me, that I Thee may follow,
O Thou most blessed!

I am a lost one, straying, doomed to perish;
O Jesus, from the jaws of death deliver!
From all my sins in Thine own blood now cleanse me,
That all may love Thee

Soother of griefs, of every joy the rapture,
Lover, of grace the fount, of earth the gladness,
Saviour most dear, and Guardian ever faithful,
Shield Thou and save me.

Jesus, Thou fairest! of Thy Church the Husband,
Brighter than sunshine, than the honey sweeter,
Grace and forgiveness grant till life is ended,
Then joy eternal!

—*Translation by Ray Palmer.*

Family Reading.

USES OF ADVERSITY.

If none were sick and none were sad,
What service could we render?
I think if we were always glad
We scarcely could be tender.

Did our beloved never need
Our patient ministration,
Earth would grow cold, and miss, indeed,
Its sweetest consolation.

If sorrow never claimed our heart,
And every wish were granted,
Patience would die and hope depart—
Life would be disenchanted.

—*Churchman.*

A SHORT TALK ABOUT WILD FLOWERS.

BY MARY TILDEN.

In deep forests, on overhanging rocks or sunny hillsides, in green meadows, or by singing brooks, or in dark and tangled swamps, everywhere even in the most obscure and lonely places, in their season, are there myriads of wild flowers, unseen by man, growing in all their sweet and simple beauty, a very wilderness of bloom, as if set apart to delight the eye and heart of God alone. Genuine flower-lovers there are, here and there, who search out these shy and delicate creatures of the fields and woods, giving to them the reverent homage that they so richly merit, but by the many they are lost sight of in the greater admiration bestowed upon their more aristocratic relatives of the garden and greenhouse. Yet, allowing us to be the judge, not a few of these uncultured and humbler flower-children fully equal in grace and elegance some of their above-mentioned kindred; and if we should venture upon the whole truth we should say in a certain fresh and charming piquancy sometimes even surpass them. We confess to an absolute love for the very nature of a wild flower. There is in it somewhat so royally free and luxuriant, springing up wherever it can find but a bit of soil and a gleam of sunshine, nodding and smiling so cheerily, as if to welcome all the world to share in the bountifulness of its radiant life, that really many a time we find ourselves wondering how it is that the modest and unpretending wild flower should fail of a caressing recognition from every heart. In attempting to speak of a few of these our lovely wild-flower friends we are puzzled to know where to begin. They crowd upon our thought in such a bewildering throng, and all so beautiful, attractive, that in the outset we feel like begging pardon for any apparent slight that we may be obliged to put upon a single one of them.

With the earliest spring some of the nestling brood are astir. Among the first of which is the hepatica, or liverwort, as it is more commonly called; a blessed little thing in very truth. Peeping out perhaps in the neighborhood of some lingering snowbank, it sends up its hairy scapes crowned with a solitary jewel of a flower, of purple, blue and sometimes white, and later its thick, radical, three-lobed evergreen leaves. Very beautiful it is, and all the more so clinging to the sunshine in the face of a chill dreariness that were enough to discourage a less brave and hopeful flower. This altogether elegant plant is said to succeed well in cultivation, becoming full double-flowered; which being the fact, why it is so seldom seen in the garden is a mystery which at present we are unable to solve.

Much as we love the hepatica, there is yet another early favorite more dearly cherished still—the trailing arbutus; so exquisitely fair that there has never been a doubt in our mind but that in some unexplained way this lovely flower escaped from Paradise, and has been blooming annually ever since in revivifying recollections of its former home. In sandy woods, or frequently upon rocky soils, and especially in the shade of pine-trees, its half-shrubby, prostrate, rusty-bristly stem may be seen, trailing upon the ground, throwing out roots the whole length and crowded with somewhat heart-shaped leaves and clusters of rose-colored blossoms, sweetly fragrant enough to perfume the bowers of heaven itself. A horticultural writer, in speaking of it, the Mayflower, as it is designated in New England, says:

"It abounds in the edges of woods about Plymouth as elsewhere, and must have been the first flower to salute the storm beaten crew of the 'Mayflower' on the conclusion of their first terrible winter. Their descendants have thence piously derived the name, although its bloom is often past before the coming in of the month of May."

A few months since we noticed a suggestion from a well-known lady writer that the trailing arbutus should be adopted as our national flower. Surely, what one of all the gentle sisterhood could more worthily bear the honor? Consecrated by historic association it has indeed every characteristic desirable in a representative floral symbol, and would shine in our coronna unrivalled by any escutcheoned lily or thistle the world over.

Who that has once seen the fringed polygala could ever after forget its oddly interesting individuality? Like no other flower in form, you are irresistibly down toward it in a kind of dazed admiration, and for the time being you have neither eyes nor thought for anything else save the quaint, dazzling little object before you. Two, three or four flowers jauntily perched upon the summit of a slender stem, each with its wing-like sepals, they look as if fully fledged for an airy flight, and any moment might sail away beyond your reach or ken. In shape they remotely resemble the pea family, having however a conspicuously fringe-crested keel, from which the name "fringed" polygala is derived. This year for the first time we had the rare good fortune to find a few of their number arrayed in purest white, forming a pleasing contrast to the bright rose-purple of their usual gay attire.

In the same locality with the polygala we are almost always sure to come across the chickweed winter-green, or star-flower (*Trientalis Americana*) as it is known to the children. The flower a veritable star, transparently white and twinkling from out of a whorl of six or eight tapering green leaves, it certainly constitutes what Whittier styles one of "the sweet surprises of the wood." The effect of these dainty little things as they fleck the ground in earliest summer is simply enchanting. Specks of stars, shining upon the bosom of the dear old earth, as if to reproduce in tiniest miniature the blossoming star-jewelry of the heavens above, what wonder that their winsome beauty should gain for them a special place in the floral admiration of our heart?

Come with us now for a moment while we point you there, in this cold, mossy bog, to a flower whose sweetly fascinating loveliness will make you, with ourself, an admiring captive—the twin-flower, or *Linnæa borealis*. A creeping little evergreen, its thread-like peduncles near the top divide, forming two pedicles, at the extremity of each of which is borne a single, nodding, bell-shaped flower, blushing in its roseate hues and with a faint, delicate fragrance as the crowning touch of its perfection. The old physiologists, as the learned Dr. Good tell us, "very obligingly permitted flowers to possess ideas, to fall in love and to marry, and, thus far, to exercise the distinctive faculty of volition." The typical flower for this interesting theory of those old-time savants must assuredly have been the twin-flower, so prettily mated, indeed, that one is more than half inclined to believe that there may be something in it after all. However, a real honor appertains to the little Linnæa, of which any flower with the slightest pretension to an "idea" might well be proud—that of bearing the name of the immortal Linnæus, to whom, according to botanical authorities, it was dedicated, from its having been with this most eminent of flower-lovers a life-long favorite.

From purely patriotic motives we will notice, finally, the *Ceanothus Americanus*, or, in other words the red-root, or New Jersey Tea, since the leaves of this handsome shrub were for the solace and comfort of our forefathers and foremothers during all the stormy years of the Revolution, when they were used as a substitute for the obnoxious tea of foreign importation. Can any of us do less than drink to the memory of our glorious ancestors a brimming cup of their famous "Continental tea?" In whatever aspect the *Ceanothus* may be considered, it is of peculiar and striking interest. The small umbel-like clusters of milk-white flowers, crowded in dense panicles, are exceedingly delicate and beautiful, and, if examined in reference to their structure botanically, an additional delight. Say we, with Tennyson, in thought of the infinite marvels and splendors of the flower-world,

> "Little flower—but if I could understand
> What you are, root and all, and all in all,
> I should know what God and man is!"

HARD TIMES THE BEST FOR YOUNG MEN JUST STARTING.

Young men coming upon the stage of active life during the present hard times are much more likely to be permanently successful than those who made their advent in business during the period of inflation, of high prices, and of fabulous nominal profits. The great reason of this is that young men who begin now, from necessity, form their business management and personal habits on principles of rigid economy. These in the long run tell so powerfully as to make, in many cases, the difference between failure and success.

Men who began when everything was at the top find it very embarrassing to come down and adapt themselves and their business to the times that try men's purses, as war is said to try their souls; whereas, those who commence when economy is the order of the day experience no difficulty whatever in starting upon an economical basis, and once started, it will be easy to adhere to it.

So that for young men just embarking for themselves, we may almost assert the paradox that bad times are the best.—*Churchman.*

THE HORIZON AT SEA.

When we look down from a neighboring hill upon an inland pond a dozen miles in diameter, the view of the water may be lovely, but it does not strike us as sublime, for we know that the entire liquid area is little more than a hundred square miles. But it is just as large as the expanse of ocean seen from the deck of an ocean steamer, if the eye is twenty-four feet above the water. The horizon, the boundary of the "boundless" ocean visible from the ship, is under these circumstances only six miles off, and the vessel is virtually sailing through a circular pond twelve miles in diameter. If we climb the mast the circle enlarges, but when we get a hundred feet above the water we have barely doubled its diameter and quadrupled its area.

The "depression of the horizon" can be readily calculated by this simple rule: two-thirds of the square of the distance in miles is the depression in feet. For one mile, the depression is eight inches; that is, if the eye is just eight inches above the water, the horizon or limit of vision is a mile off. To see two miles in any direction across the water, the eye must be two-thirds of four feet or thirty-two inches above the surface; to see three miles, it must be at a height of six feet; and so on. The rule is accurate for all distances within the range of vision.

It is hardly necessary to say that the horizon is not the limit of vision at sea, so far as ships, icebergs, and other objects rising much above the water are concerned. The masts and sails of a vessel may be seen in clear weather when she is several miles beyond the horizon; and we can roughly estimate her distance by the depth to which she seems sunk in the water. If we assume this to be twenty-four feet, she is, of course, six miles beyond the line that divides sea and sky, or twelve miles for the observer; if she is apparently fifty feet under water, she is nearly fifteen miles off. The reader will have no difficulty in applying the rule already given to these and all similar cases.—*Journal of Chemistry.*

HOW TO BE A LADY.

"Miss Winchester, what is the secret of being a lady? Is it to be true and fearless like a man, or to be just, or polite, or charitable, and always giving up one's self for others?"

Miss Winchester was darning a tablecloth. She always did the nice parts of housekeeping, to steady her nerves, she said, and she took time to answer:

"The truest ladies I ever knew had two things so blended that one never knew which to be surest of, their sincerity or their kindness. I never saw a lady, whether she was a girl or grown woman, who had not the faculty a wise writer calls 'a genius for loving.' It was born in them, and grew with them. It is not that kind of 'I don't know what to do with myself' feeling, that makes girls throw their arms round the nearest friend and smother her with kisses; or that feigning petty jealousness of others, and saying, 'I wish you could love me,' when one isn't in a mood for sweet stuff. The most loving-hearted girls don't show their feelings by any means. They do not love to kiss, or parade affection, but they are kind, O! so kind, to their last breath and drop of strength, to those who need and deserve their care. Kind with their kindness that makes one wish for others' happiness, so that mother looks into the mending-basket to find that troublesome torn shirt-sleeve made whole, and the apron finished for Bobby, and father has the room quiet for a long evening when he wants to read the debates, or to make calculations, and Jenny finds her rain-spoiled dress sponged and ironed fresh in the wardrobe, and Mrs. Brown over the way sees the children taken out of the house when she has a racking headache, and the teacher knows who will run up the flounces and sew on buttons for the new suit she is hurrying to make out of school hours. There is nothing too homely or distasteful for this sort of girl to do, and she might take for her signature what I saw once in a kind letter written by Elizabeth Stoddard, 'Yours to serve.' The kisses and the love-making may be shy enough with her, but the kindness is for everybody, and it runs very deep. Nothing draws on her help and sympathy so much as to need it most, to be without interest or attraction in any way.

"The best recipe for going through life in an exquisite way, with beautiful manners, is to feel that everybody, no matter how rich or poor, needs all the kindness he can get from others in the world. The greatest praise written of Madame Recamier, the most beautiful woman and complete lady of her own or any other time, was this," and Miss Winchester's face softened, her voice fell to a moving key, as she repeated softly the words I afterward saw copied in an old black manuscript book of hers, and knew that she had loved them: 'Disgrace and misfortune had for Madame Recamier the same sort of attraction that favor and success usually have for vulgar souls.' There was the nature of a great lady."—*Wide Awake.*

VITAL RELIGION.

Is there any one who finds this life so pleasant and so sufficing that he has no strong desire for the next, and only a very languid and tepid love for the ordinances and the practices of religion? Remember, vital religion and love of the world cannot coexist. It is a truth too much forgotten just now, but given to us in our Lord's own words: "Ye cannot serve God and mammon." Your heart's choice, your secret preference, *must* be in one or the other. It cannot be in both. Those who, like Jairus, are trying to combine the two, to make a certain amount of religion leaven and sanctify a worldly heat, will find their religion growing less and less, their worldliness growing greater and greater, till the two have changed places—till the evil that is in them rules, and the good dwindles and dies.

Or else?

God may in mercy give to such who have fallen into Jairus's error, to them He may give Jairus's awakening.

Some terrible calamity, some providential blow driven home to the quick of their hearts, may destroy all their earthly hopes of happiness, or may show how easily and how soon they could be destroyed; and *then*, may such do as Jairus did, may they go to Jesus and fall at his feet and worship Him!

DOWN INTO THE DUST.

Is it worth while that we jostle a brother
Bearing his load on the rough way of life?
Is it worth while that we jeer at each other
In blackness of heart?—that we war to the knife?
God pity us all in our pitiful strife!

God pity us all as we jostle each other;
God pardon us all for the triumphs we feel
When a fellow goes down 'neath his load on the heather,
Pierced [illegible] words are keener than steel,
And mightier far for woe or for weal.

Were it not well, in this brief little journey,
On over the isthmus, down into the tide,
We give him a fish, instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in dust at his side?

Look at the roses saluting each other;
Look at the herds all asleep on the plain,
Man, and man only, makes war on his brother,
And laughs in his heart at his peril and pain;
Shamed by the beasts that go down on the plain.

Is it worth while, that we battle to humble
Some poor fellow-soldier down into the dust?
God pity us all! Time oft soon will tumble
All of us together like leaves in a gust,
Humbled indeed down into the dust.

Joaquin Miller, in Songs of the Sunlands.

HOUSEHOLD ECONOMY.

Vanity not only prevents women from making the most out of what they have, but also prevents them from consulting economy in making purchases. Many a house-wife would almost as soon hear something derogatory said concerning her character, as to have it become generally known that she sought at the butcher's for cheap pieces of meat. Yet these cheap pieces, if one knows how properly to prepare them, can really be made much more acceptable than the best cuts improperly prepared. There is no way in which economy can be practiced with more satisfactory results, pecuniary and otherwise, than in this. An exorbitant price is always demanded for the best, while poorer pieces are always correspondingly cheap. And it is very much a matter of cooking, after all, which are really the best.

Another item in which there is frequently great waste, is in bread. All the broken pieces from the table are thrown away; bread is allowed to dry up, or to mould; or stale bread is rejected for fresh. This is the very wickedness of wastefulness. An abundant supply of odds and ends of bread is an indispensable adjunct to the really good cook. With them she forms her savory dressings, by the means of which she transforms a very ordinary piece of meat into something tempting to the appetite. With all her skill she would hardly know how to dispose of edible, but unsightly, scraps of cold meat, which must not be wasted, and which must undergo some kind of a transformation before they can appear upon the table, without bits of stale bread to add to them. The most delicate puddings are compounded of these same rejected pieces. They serve as a thickening for soups and vegetables; they are, as I have already said, indispensable.

Lavish expense does not necessarily mean good food; nor does good food necessarily imply lavish expense. If our women must of necessity all be housekeepers, and at least give a supervision to the cooking of their households, it is a pity that they are not taught the science of cookery, among the many other comparatively useless sciences which they learn in their school-days. It is idle to say that every mother should teach her daughter; for it is not every mother, by any means, who understands the matter herself. Even those who are the most successful in their culinary results, are so more by instinct or accident, than by any clear, comprehensive knowledge they possess, or are capable of imparting. The truth must be told, that good cooking in America is a phrase synonymous with good luck, and bad cooking with bad luck, while both phrases usually mean extravagance.

Useful Hints and Recipes.

RECIPES FOR THE SICK.

Water Gruel.—Into a quart of boiling water, stir two tablespoonfuls of Indian meal, previously wet with a little cold water; add salt and boil at least one half-hour. When served pour a spoonful of thick sweet cream over each saucerful, but do not stir into the gruel.

Rice Gruel.—Into one pint and a half of water put a large spoonful of unground rice and let boil until soft; strain; add one pint of new milk; and boil again for a few minutes. If ground rice is used, mix a spoonful of it with a little cold water, and stir into the water; boil for five or six minutes, stirring constantly; season with salt and, if the patient can bear it, a piece of butter the size of a walnut; some season with sugar and nutmeg.

Raw Custard.—For diseases of the stomach, when very delicate food is required, this custard is excellent. Beat up an egg with sugar to taste; add a cup of milk and whatever flavoring is liked.

Tapioca.—This is also very harmless. Soak in cold water for two or three hours; cook slowly; serve with cream, sugar and flavoring.

Lemon Jelly.—Grate two fresh lemons; add three eggs; butter the size of an egg and two cups of sugar; set into a kettle of boiling water and cook until it thickens, stirring constantly.

Egg Soup.—Beat up an egg in a teacup, add salt, pepper, and pour over it boiling water to cook it a little; butter may be added if desired, also toasted bread or crackers. A variety of harmless dishes to suit the capricious appetite of an invalid, is sometimes difficult to obtain.

To Make Spice Sauce.—Boil three fourths of a pint of water and one cupful of sugar together twenty minutes, remove from the fire and stir in one teaspoonful each of the extract of mace, cloves and ginger.

To Clean a Carpet.—This must be an excellent way to clean a carpet. Try it. First, have it thoroughly dusted, and the floor well cleaned. Then tack down the carpet as you want it; take a half pail of water, hot as can be borne; put in a tablespoonful of ammonia. Have a stiff scrubbing-brush and borax soap, and scrub a small place; have a second pail of water and ammonia; rinse off with this, and, with a woolen cloth, wipe as dry as possible. Renew the water often, until the whole carpet is cleansed. Then open the doors and windows to dry it. This removes the grease stains and brightens the carpet. Another and less troublesome way to clean a carpet is to sprinkle salt over the surface, after it is tacked down, and thoroughly sweep. But the grease spots are not removed by this process.

Keeping Bouquets Fresh.—A writer in *St. Nicholas* says: "There are various recipes for keeping bouquets fresh. Some people stick them in moist sand; some salt the water in the vases, and others warm it; others, again, use a few drops of ammonia. My rule is to cool the flowers thoroughly at night. When the long day of furnace heat has made the roses droop and their stems limp and lifeless, I clip them a little and set them to float in a marble basin full of very cold water. In the morning they come out made over into crisp beauty, as fresh and blooming as if just gathered. All flowers, however, will not stand this water-cure. Heliotrope blackens and falls to pieces under it; azaleas drop from their stems, and mignonette soaks away its fragrance. For these I use dry cold air. I wrap them in cotten wool, and set them on a shelf in the ice chest. I can almost hear you laugh, but really I am not joking. Flowers thus treated keep perfectly for a week with me and often longer."

Miscellaneous.

STAFFA.

God hath His temples by no human hand
Hewn in the ageless rocks. And there His voice
Is heard in tempest, as the rushing noise
Of many waters; there great columns stand
Fluted, in order, like the wave-worked sand
On Eastern shores, where strangest forms rejoice
In rarest hues of beauty. Ours no choice
But bend in worship, reverently, till land
And sea seem mingled in one element,
Inspiring rarer beatings of the heart.
Such art thou, Staffa! where we look on Art
Forefelt in Nature, to fine issues lent.
Great awe creeps o'er us while we list the sway
Of Ocean waters as they bar the way.
—*Good Words.*

CHARACTERISTICS OF DUTCH LIFE.

One of the great charms of Dutch life, its chief characteristic, is its simplicity. A Dutchman will not materially alter his mode of living with the increase of wealth. The love of display, of spending money, is not one of his failings. Not so much, perhaps, from the love of money, a wish to save and accumulate, as that he finds his happiness in quiet unostentation. An affection for everything that is simple and gives no trouble is inherent—a part of his nature. Where other nationalities would launch out in display and all the luxury that wealth can procure, a Dutchman will continue in the same quiet, respectable, undemonstrative manner to which he has always been accustomed. His dependents will not increase in number, or his table groan under the weight of dainties. He dispenses often with a carriage, simply because he has hitherto done without it, and can do so still. There is no attempt to outvie his neighbor in magnificence. These ambitions are unknown among them. Their hours are almost universally the same. Breakfast at eight or half-past—coffee and bread and butter—a mere breakfast, not a substantial meal. About twelve o'clock luncheon. This they call taking coffee; and when inviting a friend for this midday meal, it is always said, "to take coffee." It consists of that beverage, or wine and beer for those who prefer them, bread and butter, and a dish of hot or cold meat. Five o'clock is the general dinner hour. After this they take tea or coffee; and the last thing before going to bed many sit down to a heavy supper. Such is the kind of life they lead; simple in their ways and ideas. Infinitely pleasant and refreshing after the wealth and ceremony and display of other countries. It has its charming side. You will find among them refinement of feeling and cultivated minds, and a due appreciation of all things necessary to the higher life. A Dutch lady will wash up her best china tea-things, rather than trust them to the tender mercies of her servants, in the presence of her guests, and put them away, and be as much of a gentlewoman, as refined and courteous, as any of her sisters of other nations. They are alike fine ladies, but in a different way. This character gives to their surroundings that real atmosphere of home and homeliness, that sense of the good housewife, looking after the ways of her household, that is so delightful an experience to live with. They live a simple, true life. They are what they seem.—*London Christian World.*

FRANCESCO PETRARCH.

He was the son of an exiled Florentine, and was born in 1304 at Arezzo. Petrarch, therefore, was seventeen years old when Dante died, and joined, no doubt, in the general lamentation over the poet's fate. Petrarch was Dante's genuine offspring. But for Dante's example he might have lingered in obscurity and indolence, while Dante's melancholy destiny seems to have had an important influence upon his own. Italy, ashamed of her harsh treatment of Dante, heaped honors and emoluments upon Petrarch. Princes sought his friendship; his reputation was greater than that of many kings; he was almost the arbitrator of Europe; his person was sacred, his opinions governed his age, his poems were looked upon as the glory of his time; and at last, led in a triumphal procession through the streets of Rome, Petrarch was crowned with the laurel crown, and proclaimed the poet laureate of the West. No bard was ever more fortunate, none ever wielded greater power.

Petrarch, therefore, is, more than any other poet, a historical personage: he was engaged in many of the most important political movements of his age; and in the fourteenth century, amidst the fragments of the Roman Empire and the discordant elements of feudalism, Petrarch still dreamed of restoring the Roman Republic. The poet was a republican from reason as well as from impulse. His youth has been passed in studying the characters and manners of the purest days of Greece and Rome. He was familiar with Scipio and Cicero, with Pericles and Phocion. He had studied with avidity the politics of the Forum; he knew the simplicity, purity, and self-denying patriotism of the illustrious citizens of the ancient commonwealths. With these men alone he could sympathize, for them alone he could feel any respect. The princes, dukes, and barons with whom he constantly associated, whose weaknesses he detected, whose rude manners and barbarous deeds he was forced every day to contemplate, filled him with dissatisfaction and disgust. The cruel Orsini, the vindictive Colonna, the countless petty tyrants of Italy, the semi-barbarous kings of France, Germany, or Spain, seemed to Petrarch a horde of savage chieftains when contrasted with those stately politicians who had ruled by their intellectual gifts the polished citizens of Athens and Rome. The contrast, indeed, appalled him. He believed that the human race had declined, and that the only method of restoring it to its classic grandeur was to revive that form of government under which it had produced a Cato and a Fabricius.

Refined, intellectual, and a republican, Petrarch's classic taste was repelled by the plain tyranny of feudalism and the rude forms of monarchy or despotism existing in the Middle Ages. The castle and the moated tower, the pomp of tournaments, the proudest deeds of chivalry, the mail-clad knight, the gay esquire, the paladins of Charlemagne or the heroes of the Crusades, had for him no charm. They were all the traits of a barbarous age, and the proofs of intellectual decay. * * *

Petrarch as a poet is chiefly remembered for his sonnets in praise of Laura. Like Dante, he professed a hopeless attachment; but, unlike Beatrice, his mistress lived, married another, and became the mother of eleven children. It was the fashion of the time to admire some ideal mistress—a fashion which Cervantes banished forever by his amusing picture of the Dulcinea del Toboso—and Petrarch probably complained of pangs which he never felt. His sonnets are harmonious, elegant, tasteful, and commonplace. He was never a great poet. He wrote several Latin poems, which have long been forgotten. He was an ardent friend of the revival of letters, and aided greatly in awakening that taste for Greek and Roman literature which marked the fourteenth century. He was, too, a good man, and has deserved the respect of posterity.—*Eugene Lawrence, in Harper's Magazine for May.*

SUSPENSION BRIDGES IN PERU.

The ancient Incas, not being acquainted with the principle of the arch, and inhabiting a country where no large timber was found, were compelled to resort to suspension bridges in order to pass the deep ravines which crossed their famous highways. And as nothing heavier than a man or llama ever had occasion to travel on the highways, very slight structures answered every practical purpose. To this day bridges precisely like those of the Incas occupy the very sites where these were built. These slight structures involve every principle which enters into our own suspension bridges.

Stout cables, composed of braided withes, are stretched from bank to bank, and support the flooring, which consists of strips of bamboo laid close together across the cables. Two smaller cables above the others served as handrails. The cables rapidly decay, and must be renewed every two or three years, so that the maintenance of these simple bridges involve no little labor. The most famous of these suspension bridges is that which crosses the deep gorges of Rio Aperimac, between Cuzco and Ayacucho. It is 148 feet long, from support to support, and it is 118 feet from its lowest depression to the water which roars below.

THE UNITED STATES MINT.

It was founded very nearly one hundred years ago, and in it was coined the first money used in the United States. Until 1816 all the work was done by hand or horse power; the building was guarded by watch-dogs, and the artisans were supplied with plentiful quantities of liquor as a fatigue ration, the ancient and simple-minded citizens looking upon them with especial favor. The earliest director was appointed by Washington. The original copper cents were made in 1793, the silver dollars in 1794, and the gold eagles in 1795. Both the metal and machinery were imported; but in coining, as in many other things, the American has made such progress within the century that the implements of his own construction are now superior to the models after which they are patterned.

The casual visitor is welcomed from 9 A. M. until noon, and is taken in hand by polite and garrulous ushers, who in common with all the other employés bear themselves with the dignity that befits persons living in such close contact with enormous wealth. "I've seen five hundred and fifty million dollars go in and out of this place," said one of the employés as he led us into a dimly-lighted vault, where the pale bricks of silver were piled from roof to ceiling—"five hundred and fifty million dollars in twenty-eight years," he repeated, with particular gusto; and at the statement our fancy immediately took a wild flight among the enchanting possibilities of such treasure, for when Mammon mounts Pegasus no adolescent Muse can career through realms so luminous and varicolored as this metallic deity, who is worshiped and despised, courted and reviled, by the best and worst of men. The very contemplation of so immense a sum was dazzling to the imagination. It was the aggregate fortune of five hundred millionaires, the income of scores of thrones and the value of a State! What a Protean influence it must have exercised!—corrupting and sustaining how many lives; paying the scant wages of the ten-hour laborer, and sufficing for the extravagance of princely spendthrift; carrying happiness with it now, and then capriciously destroying the beneficiary; seducing the virtuous and breeding sedition among the honest—forever doing good and harm by fickle strokes; forever indispensable and forever alluring. In one of his clever essays, Junius Henri Browne says with Emersonian sententiousness: "Cash is the cause and consequence of civilization, the measure of its breadth, and the plummet of its profundity. Every true ideal must rest on the real, and the real to-day is the coinage of the mint." The contents of the little vault had probably left deeper marks on the world than all the books written and the sermons preached during the twenty-eight years of the custodian's service.

In passing through the deposit-room all the metal is carefully weighed. The largest scale, with a ponderous beam and huge trays, combines extreme delicacy with its strength, and balances from six thousand ounces to the one-hundredth part of an ounce; another scale tells three thousand ounces at a time, and a third tells three hundred ounces. They are adjusted several times a week, erected on solid masonry, and are true to a grain. Having been weighed, the silver is carried to the melting-room, where it is mixed with copper, in order to give it sufficient hardness to endure the friction of constant handling, and melted in that the workmen must wear 1,800° by hands and arms by gloves and gauntlets. The stone crucibles are placed within others of plumbago, in order to insure them against breaking. Reduced to a molten fluid, the metal is now poured into iron moulds, whence it emerges in the form of ingots, which are transferred to rolling-mills which shape them by a rapid process of attenuation into long, narrow slips.—*From Appleton's Journal for June.*

TORQUATO TASSO.

Torquato Tasso was born in 1544, and died in 1595. He was the most unhappy of authors. His mind was always seriously impaired; his health, which was naturally delicate, he still further injured by an incessant use of medicine. Although his works sold with great readiness, yet Tasso was always poor, and dependent upon unworthy patrons, and not one of the popes or princes with whom he constantly associated ever thought of procuring him a tolerable support. His mistress, Leonora, a princess of the house of Este, was so far raised above him that he could only worship her afar off in immortal rhymes. The finest poet of Italy and of Europe, Tasso was confined as a lunatic by Alfonso, the brother of Leonora, in the hospital of St. Ann. Here he was lodged among paupers. He was at first confined, under a strict guard, in a damp cell below the earth, and was fed on the coarsest food. His hair beard grew long and matted, and he had no means of keeping himself clean. At length he was removed to a better apartment, but was still treated with unaccountable severity. His reason sank, his health and vigor decayed; he saw visions, and was oppressed by fearful fancies; and when, after seven years' imprisonment, his persecutor, Alfonso, suffered him to go free, it was plain the poet's life was nearly ended.

Its close, however, was cheered by various marks of general esteem. He was invited to Rome, and as he approached the sacred city, was met and escorted to its gates by a splendid and princely cavalcade. The Pope gave him his blessing, and promised him the laurel crown; he recovered a portion of his patrimony; the highest society of Rome courted his attention, and a day was at length named when Tasso was to be crowned with the laureate wreath amidst a pageant more splendid than Italy had ever beheld. But before that day arrived, the poet died. Sorrow, disease, persecution, poverty, imprisonment, were the only rewards his country could give him. Florence condemned Dante to the stake; ungrateful Italy made Tasso's life a perpetual woe.—Eugene Lawrence, *in Harper's Magazine for May.*

Selections.

Wouldst thou forsake all for Christ? forget not to include thyself.

The longer I was in finding whom I sought, the more earnestly I beheld Him, being found.

It is not difficult to do good, for the means are constantly clustering about every man's lips and hands.

For the criminal, conscience resounds with the cries of conscience, and solitude is peopled with the pangs of remorse.

A great man should sometimes retire from the scene, that he may not weary admiration; for however glorious the sun may be, it needs to set often.

The movement of the soul along the path of duty, under the influence of holy love to God, constitutes what we call good works.—*Erskine.*

We should give as we should receive, cheerfully, quickly, and without hesitation, for there is no grace in the benefit that sticks to the fingers.

I know
That care has iron crowns for many brows—
That Calvaries are everywhere, whereon
Virtue is crucified, and nails and spears
Draw guiltless blood.

We are constantly giving signals to our fellow-men—signals which will direct their course in their journey to eternity. How careful should we be at all times to avoid giving the wrong signal!—*Examiner.*

Truth being founded upon a rock, you must boldly dig to see its foundations, without fear of destroying the edifice; but falsehood being laid on the sand, if you examine its foundations you cause it to fall.

'Tis not the lightly laden heart of man
That loves the best the hand that blesses all;
But that which, groaning with its weight of sin,
Meets with the mercy that forgiveth much.

Strip us, O Lord, of every proud thought; fill us with patient tenderness for others, seeing that we also are in the same case before Thee; and make us ready to help, and quick to forgive. And then fix every grace, compose every fear, by a steady trust in Thine eternal realities, behind the changes of time and the delusions of men. Thou art our rock; we rest on Thee.—*Martineau.*

Greatness and goodness are not means but ends;
Hath he not always treasures, always friends,
The good, great man? Three treasures,—Love and Light
And calm Thoughts, regular as infant's breath,
And three friends, [illegible] than day
Himself, his Maker, and the angel Death.
—*Coleridge.*

Science and Art.

A new Fire Escape has been invented by Mr. Sylvester Root, of Kentland, Ind. A drum, having two separated grooves, in which ropes are attached so as to wind in opposite directions, is mounted in a frame which is hinged at the side of the window casing, so that it will swing into and out of the window. The free end of the swinging frame is provided with hooks to catch on a bar which spans the window casing transversely, and serves to support the frame when the drum and ropes are in use.

Uses of Telegraphic Cables.—As soon as cables are laid, giving telegraphic connections between new points, an opportunity is afforded for determining the longitude of the stations. This is by far the simplest and most accurate method of determining longitudes that has ever been invented. All that is necessary is to have correct local time at each station, and to note the time accurately when the signals are sent. The difference of the local times is practically the difference of longitude. There is a small loss of time in the transmission of the signals, but the error that this might occasion is entirely eliminated by sending signals both ways over the wire, and computing from a pair of signals. The submarine cables with the West India Islands have been recently employed for this purpose, and several longitudes of localities in Trinidad and Barbadoes ascertained. The longitude of the stations is thus determined within five yards, equal to the hundredth part of a second of time.

Home-made Chloride of Lime.—Prof. Nash gives the following directions for making this very useful disinfectant and fertilizer: "Take one barrel of lime and one bushel of salt; dissolve the salt in as little water as will dissolve the whole; slack the lime with the water, putting on more water than will slack it, so much that it will form a very thick paste; this will not take all the water; put on, therefore, a little of the remainder daily until the lime has taken the whole. The result will be a powerful deodorizer equally good for all out-door purposes, with the article bought under that name at the apothecary's, and costing not one-twentieth part as much. This should be kept under a shed or some out-building; it should be kept moist, and it may be applied whenever offensive odors are generated, with the assurance that it will be effective to purify the air, and will add to the value of the manure much more than it costs. It would be well for every farmer to prepare a quantity of this and have it always on hand."

The Keely Motor.—The Keely motor deception seems at last to be nearly exploded, and the secret of the means by which its inventor obtained his enormous pressure has been discovered. Mr. J. B. Knight, Secretary of the Franklin Institute, of Philadelphia, was recently allowed an opportunity to make a partial investigation of the machine, but when he asked the privilege of testing the gauge which recorded the pressure, he was refused. Professors Wm. D. Marks and George F. Barker, of the University of Pennsylvania, were afterwards invited to make a thorough study of the motor, and the results of their study are given to the public in a letter to the Philadelphia *Ledger* of April 6th. They noticed a heavy wrought iron tube lying in front of the machine, but not connected with it, but just before the experiments it was connected. They at once suspected that in this tube lay the secret of the wonderful force, and that it contained compressed air secretly stored in it previous to their arrival. We give the conclusion to their report in their own words:

"At the close of the experiments, one of the writers said to Mr. Collier that he must consider the machine a fraud, unless it could be demonstrated beyond a doubt, that compressed air was not stored in the wrought iron tube, and requested that the cocks in the end should be unscrewed; this Mr Collier positively refused to do, stating that the tube was 'sensitized' (we do not know what he meant by 'sensitized,') and would require three or four hours' work to 'reinstate' it if the atmosphere was admitted. How puerile such an excuse was the writers leave for others to judge.

"On requesting Mr. Keely to operate the machine, without using the wrought-iron tube, he admitted that he was unable to do so."

"On every occasion at which the writers have been present, no one has been allowed to operate the machine but Mr. Keely himself, and none have been permitted to make any tests of any sort, or do more than look on."

"To attempt to apply the known laws of physics or mechanics to this machine without every facility being afforded for investigation, would be idle. An analysis of the so-called vapor by Dr. C. M. Cresson, revealed nothing more than common air, as stated by Mr. Keely himself. We observed in one part of Mr. Keely's shop a hydraulic screw pump, quite capable of producing pressures greater than ten thousand pounds per square inch, thus affording him the means of charging the tube so frequently mentioned above."

Our own opinion on the Keeley motor is that it has been a success, not as a machine for producing force, but as a machine for swindling people out of their money.—*American Manufacturer.*

Personal.

Prof. Joseph Henry of the Smithsonian Institute at Washington, died last week. He was a man of rare scientific attainments.

Mr. Alfred Tennyson, it is said, regards the dramas of "Harold," and "Queen Mary" as his best and highest works.

It is stated that Pope Leo has intimated his desire that pilgrims abstain from any special allusion to politics in addresses to him.

Rev. Joseph Cook, whose lectures have been so generally heard and read, has given $500 to found a prize for Greek in Phillips Academy, Andover, Mass., the institution at which he himself graduated twenty-two years ago.

Mr. Emerson's lecture in Boston the other night was an argument for temperance in language. 'Superlatives," he said, "are diminutives, and weaken. The positive is the

Mr. James T. Fields said of Mr. Carlyle, in his Boston lecture, the other evening, that he was a strange, iron gray haired man, who said just what he meant to say, regardless of any one's feelings. His playfulness was like the gambolings of a whale.

M. Gambetta proposed to allow President MacMahon $100,000, the Minister of Foreign Affairs $60,000, the Minister of Agriculture and Commerce $50,000, and the other Ministers $20,000 each, in order that during the Exhibition these functionaries may "receive the ambassadors, scientists, and industrial leaders of other nations with honor and dignity."

Books and Periodicals.

Harper's New Monthly Magazine for June is a beautiful number, containing about one hundred illustrations, of subjects upon which the writers treat. The contents are: Along the South Shore. Illus.; Dutch Faience. Illus.; The Battle of Monmouth Court-House. Illus.; Telemachus *Versus* Mentor.—A Poem. Illus.; The Drinkwater House.—A Story. Illus.; An American Sculptor. Illus.; Heligoland, the Enchanted Isle. Illus.; Macleod of Dare.—A Novel, (Continued.) Illus.; Hugh Latimer; The Return of the Native.—A Novel.—Book Second; The Poetry of Indians; In a Storm.—A Story; How shall our Boys be Fitted for the Scientific School? A Trio.—A Poem; Fitz-Greene Halleck and the Village Belle; Captive Queens in the Market.—A Poem; Russian Literature; A Manufactured Comet; Song of the Clay.—A Poem; Editor's Easy Chair; Editor's Literary Record; Editor's Scientific Record; Editor's Historical Record; Editor's Drawer.

In Appletons' Journal for June advantage is taken of the public interest in the new silver currency to describe the process of coining the silver dollar. The article is by Mr. William H. Rideing, who is making a wide-spread reputation for the taste and literary skill with which he describes the places and industries of the country. "The Genesis and History of a Silver Dollar" begins with the mining of the ore, and carries the reader on to the moment when the tinkle of the completed coin as it drops from the coining machine announces that it is ready to enter the world on its mission of good or evil. The article is written in a picturesque and graphic style, and the illustrations by Kelly are striking and appropriate.—Julian Hawthorne's stirring story, "Mrs. Gainsborough's Diamonds," which began in the May number, is concluded. This is one of the best short stories of the season.—William Minturn begins a series of papers under the title of "French Writers and Artists," starting off with a graphic sketch of Ernest d'Hervilly, the Parisian *litterateur.* Miss Susan Fenimore Cooper, who has written little of late years, begins a series of papers under the title of "Otsego Leaves," the first article being a contrast in the abundance of birds twenty years ago compared with their scarcity now. There is a short story by Christian Reid; a discussion of new "Varieties of Verse" by Brander Matthews; an essay on "Old Fogies" by C. P. Cranch; a paper on two old South Carolina architectural relics; poems by Fawcett, Lathrop, Earl Marble, etc.; and still other papers.

Littell's Living Age. No. 1770.—May 18, 1878. Contents: Popular Buddhism according to the Chinese Canon, *Westminster Review;* Second Sight, *E. W. Latimer;* The Poetry of Doubt.—Arnold and Clough, *Church Quarterly Review;* Macleod of Dare, *Advance Sheets;* Thomas Arnold, D. D., *Macmillan's Magazine;* The China-Clay Industry of Cornwall and Devon, *Popular Science Review;* Flowers of Anglo-Indian Literature, *St. James' Magazine;* The Luxury of Reading Old Novels, *Spectator;* Courtesy at Home, *Saturday Review;* The Chinese Reconquest of Eastern Turkestan, *Spectator;* Poetry: Two Sonnets; A Child's Heart; In a Meadow; A Room; Miscellany. Published every Saturday by Littell & Gay, Boston.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. J. M. TITZEL, Rev. E. E. HIGBEE, D. D., } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see first page.

WEDNESDAY, MAY 22, 1878.

AN UNFULFILLED CONDITION OF GRACE.

There are those who hold that Baptism carries salvation with it by necessity; that even if penance, erected into a sacrament to patch out the theory, should be neglected in this life, there are purgatorial fires hereafter, so much more efficacious than the blood of Christ, that sin will be burned out by them, and that the once washed, must therefore, come at last to the beatific vision of God. With this we have no possible sympathy.

But to say this it is not necessary that we should deny the declaration of St. Paul, that as many as have been baptized into Christ have put on Christ, and sustain a new relation to Him. What we have to remember is that whatever life or grace may be imparted is simply germinal and that unless fed, it will come to naught. Here the analogy between the world of nature and the world of grace holds good. There are ten thousand possibilities that are never realized. Many a seed carrying in itself the principle of life, may never be placed in a condition to put forth a sprout in token of the fact. We look around us now and see millions of blossoms, making every tree look like a smiling child crowned for holiday. Yet when "red-armed Autumn" strikes her glowing anvil, there may be very little fruit. Drought, or frost, or storm, or want, or nurture, may blight the swelling buds so that they cannot come to perfection. And so many a plant of grace upon which the waters of baptism have glittered like dew-drops on the morning, may never grow into a tree of righteousness, filled with the fruits of righteousness, which are by Christ Jesus unto the glory and praise of God.

HAVE WE MISREPRESENTED JOHN CALVIN?

In arguing that the clause which affirms the "Descent of Christ into Hades," should be stricken from the Apostles' Creed, the *Presbyterian*, some weeks ago, said, that it was nothing in favor of the article that it had first been formally inserted by those who denied the Divinity of our Lord, and it spoke in the same connection of the Nicene and Constantinopolitan Creeds, which omitted the clause as being "also against the Arians." This gave out the impression that the article had the taint of Arianism upon it, and to this we took exception, arguing that the charge would involve John Calvin, who, as we showed by a quotation, thought that the clause should be retained as of great importance and value. Our esteemed contemporary has since admitted that belief in the article has never necessarily implied the heresy of Arius, and yet it courteously suggests that we have misrepresented John Calvin and gives its opinion of the Genevan Reformer's views upon the article in question. Upon that point we had not touched, and it would be sufficient now to show, that whatever Calvin believed, he still urged his views as a reason why the article should not be dropped, and that in this he stands diametrically opposed to what the *Presbyterian* wishes to do.

In speaking of this subject, he says:

"But it is not right to omit his 'descent into hell,' which is of no small importance toward the accomplishment of redemption."

Then after giving his views of the history of the article, and of its introduction into the symbol, in the language we quoted last week, he adds:

"Yet if any morosely refuse to admit it into the Creed, it shall presently be proved to be *so necessary to the perfection of our redemption, that the omission considerably lessens the benefit of the death of Christ.*" Institutes, Book II., Section VIII.

Again, "But laying aside all considerations of the Creed, we have to seek for a more certain explanation of the descent of Christ into hell; *and we find one* in the Divine word, *not only holy and pious, but likewise replete with singular consolation.*" Sec. X.

Under no possible circumstances can our contemporary, say that Calvin favored its idea that the article is unscriptural and should be discarded, for the Reformer thought his views justified its retention. We cannot now enter into a discussion as to what those views were, except so far as the *Presbyterian* has challenged us to a particular point. It says that Calvin's interpretation of 1 Peter iii. 19 is against us, but it seems to be very unfortunate in appealing to authorities. John Calvin rejected the idea of a *limbus patrum*, because he could not admit that the Old Testament saints were in a state of *captivity;* he translated the words, "spirits in prison," in the above passage so as to read, "spirits who were keeping watch as in a tower;" and he says:

"I freely confess, indeed that Christ illumined them by the power of His Spirit; *that they might know that the grace they had only tasted by Hope, was then exhibited to the world.*" Will our contemporary go that far?

Calvin's opinions on this general subject are far from satisfactory, but no one of the Reformers, except perhaps Martin Luther, is so pronounced in his judgment that the article is of the utmost significance. And whatever variety of opinion may obtain among men now, there never was a time when it was more important that the integrity of the whole Creed should be maintained. The religious world seems to be like a seething cauldron; ancient landmarks are almost lost sight of, and even this oldest and most Catholic symbol, which men hoped would bind them together is being attacked. Within a few years one wing of the French professors of Christianity wished to renounce the "Resurrection of the body," as unworthy of belief. Later, according to a correspondent of the *Presbyterian*, there have been similar efforts to tear the whole symbol to pieces in Germany. A party professing to be evangelical, objects to the repetition of it at Baptism, and others, while willing to accept Christ, wish the details of His redemption work, as set forth in the creed to be thrown open and determined by the laws of history. In this country too there seems to have been nothing in the way of rending the whole structure to fragments under the plea that this or that article, accepted through ages and defended by the athletes of our holy religion, was repulsive. Under such circumstances especially, we wish that our able and earnest contemporary could see its way clear to "strengthen the things that remain."

ALL THE WORSE.

The *Presbyterian Journal*, and the *Christian Instructor* both reprint with apparent satisfaction the following from an editorial in the *Sunday School Times*, in regard to the Atlanta Convention, which recently determined in regard to the International Series of Lessons: "There was no clamor for a change of plan, so as to have less of one Testament and more of another; closer attention to the 'church year;' fewer lessons from the Bible, in order to get larger space for the catechism; or an increased prominence to special duties and moralities, aside from the emphasis given to them in the regular course of consecutive Bible study. All were contented with the Bible as it is, and wanted to continue in its study as the book of books."

That may do very well for our contemporaries, as far as the "church year" is concerned, although Christmas and Easter will continue to be celebrated, whether or not the International Series takes pains to avoid all reference to the birth or Resurrection of Christ when these festivals occur; but it is just a little hard on the catechisms, which are virtually put over against the "Book of books," as if they did not give the best course of consecutive Bible study, or as if they did give prominence to special duties and moralities, aside from the emphasis laid upon them in God's word.

A short time ago an eminent minister of this city, introduced an overture to his Presbytery to so modify the lessons as to admit of the catechism, one Sunday in three, and it was laid over after debate for future consideration. What has become of it since we do not know, but there was a boast published in some quarters that the series of S. S. Lessons now so largely used were so firmly entrenched that such movement would stand very little chance. This is certain, the catechisms in some denominations are fairly set aside. They are not taught generally by parents, or by pastors; all instruction to children apart from sermons is committed to Sunday-schools, where the old summaries of faith, in which the piety of the Church has been fostered for centuries are cast aside as fossils, or smiled at as unsuccessful intruders. The plea of a simple study of the Bible may seem plausible enough; that has its right side too; and it may seem to offer a solution of the unhappy divisions in the Church of Christ; but the old Catechisms of Protestantism are not against the study of God's word; they are the best directories to the fundamental principles of salvation that we have yet had, and casting them away at this time, will not prevent but multiply differences. Indefiniteness can never be the basis of true union. It may cover up divergences in matters of belief, but will not bring men to the "one faith." The effect of this is already seen upon churches, whose members can hardly tell you the ground upon which they stand. For, as has been said, "A church which lays intense emphasis on what it does not believe, and whose members know not how to express any article of faith without a negative particle, is a nursery of skepticism and infidelity, and nothing better. At the same time there is no intolerance so bitter and scornful as that of the so-called churches whose faith consists in not believing." There is a secret misgiving in this regard, by thinking men, who above all are anxious to get rid of the curse of Arianism.

We have written the above not to condemn Sunday-school lessons, as such, but to plead that they should not be allowed to displace catechisms.

THE STAR OF THE EAST.

When Christ was born, the Scriptures inform us, a star heralded His birth to the wise men of the East. In the mind of every thoughtful reader of Gospel history the question naturally arises, What kind of star was this that led the magicians to Jerusalem and to Bethlehem? To this question various answer from time to time have been proposed. Of these one of the best we know of, is that offered by Dr. Theodore Appel in an article published in the *Bibliothica Sacra* for January of the present year, and since issued in pamphlet form. This article consists of two parts. The first discourses the natural history of the star, and the second its symbolic import. Both parts are treated in a plain, yet scholarly manner. As a whole the article is not only very interesting, but also highly instructive. We, indeed, know of nothing on the subject of which it treats, which is more satisfactory, and we, therefore, heartily commend the article or pamphlet to all who may be interested in the questions it discusses. T.

WOMEN PREACHING.

Women preachers and lecturers are asserting themselves with amazing boldness and pertinacity. It is said that Boston has now three hundred of them, and here and there throughout the North and West we hear of one of the strong-minded creatures who does not shrink from pulpit ministrations. Recently the Methodist minister at Mt. Clement, Mich., was unable to preach, and his wife took his place and read one of Mr. Moody's sermons. The district conference of Poughkeepsie, some time ago, granted a Miss Lent preacher's license, and when Bishop Andrews decided this to be a volation of the discipline, the case was taken up by way of appeal to the highest courts. As for Mrs. Van Cott, she boldly declares that neither John Wesley nor St. Paul can keep *her* from preaching.

The misery of all this shows itself in the very spirit of insubordination that characterizes these women. They will not submit to laws by which men are governed. We suppose that what St. Paul may have said would hardly prevent Mrs. Van Cott, from doing anything else she might set her head to.

LITERARY ENTERTAINMENT.

The Diagnothian Literary Society of Franklin and Marshall College, Lancaster, Pa., celebrated its forty-third anniversary in Fulton Hall, on Friday evening, the 17th of May. The hall was densely packed with a deeply interested audience. A large number of the members of the General Synod of the Reformed Church in the United States, which is holding its sessions in the city, were present by special invitation. The stage was handsomely decorated, and occupied by the speakers and Faculty of the institution. Mr. A. B. Gloninger presided, and the music was rendered by Martin's Full Orchestra.

The exercises were opened with prayer, by the Rev. R. W. Hufford. The prologue, written by John G. Saxe, followed, and was delivered by Francis E. Shroder, of Lancaster, Pa. Orations were delivered by Geo. C. Pearson, of Smithsburg, Md., on "Ionomic Tendencies;" Thos. A. Fenstermacher, of Catasauqua, Pa., on "The Curse of Refinement;" Edward R. Reninger, of Allentown, Pa., on "The American Legislator;" and A. T. G. Apple, Sagerstown, Pa., on "Byron's Love for Nature." A Eulogy on "General Reynolds," was delivered by W. T. Brown, of Pleasant Grove, Pa., and the Anniversary oration, on "The Mission of Society," by C. A. Little, of Cavetown, Md. The audience was dismissed with the benediction by the Rev. Dr. T. G. Apple.

The different representatives of the Society on the occasion performed their several parts well. Some of the speeches were not only carefully prepared productions, but were also happily rendered. The whole occasion was highly creditable to the society and to the institution with which it is connected.

The Gœthean Literary Society, we are informed, held its anniversary during the week previous, and it is represented as having also been characterized by more than ordinary excellence. The College itself is in a prosperous condition. Its next annual commencement will be held on the 20th of June. F.

Notes and Quotes.

We are requested to say that the time for the meeting of Westmoreland Classis, to be held at New Salem, Westmoreland Co., Pa.. has been changed from the 14th to the 21st of June.

Rev. S. J. Carroll, a Methodist minister, who has just closed a term of three years at Willimantic, Conn., has been highly complimented. During his stay in the place, he had made things so hot for the rum-sellers that they fired a salute when he left.

At a quarterly meeting of Friends in London, Mrs. Cowgill sang a solo, and the fact is mentioned as quite an innovation, as singing of any kind has not been known among the Quakers for at least two centuries, although it is said to have been a part of their service before that time. No objection was raised.

At a pleasant little entertainment, given last week, by members of the Reformed congregation at Mercersburg, assisted by students of the College, $64.25 were realized for the benefit of Mrs. Pluss. A check for that amount has been forwarded to this office, and the funds will be placed at her disposal.

Bishop Simpson, of the Methodist Church, is quoted as saying: "I am satisfied that the day is coming when, in our Church, and in all the churches of the world, we shall look chiefly to the conversion of children, and as a comparatively rare instance to the conversion of those in maturer years. The strength of the Church will be put on the great work of bringing the children early to Christ, saving the precious lambs, bending their wills early, impregnating their minds with divine truth from the very beginning, and seeing God's work manifesting itself in them while they are like plants around our table. Then they will grow up beautiful Christians, stable Christians, developed Christians, working Christians, loving Christians." To all of which we say Amen!

Speaking of "One Sermon on Sunday," *Zion's Herald* says:

"The subject of re-arranging the Sunday services of the churches is undergoing discussion in many places. While the old custom of two sermons a day, with a Sunday-school sandwiched between, and a prayer-meeting in the evening is still tenaciously held by many, there is also a growing feeling that there is good and sufficient reason for a change. With only one sermon, for instance, the minister would be free to enter heartily into Sunday-school and Bible-class work, which it is well-nigh impossible for him to do under the present system of two sermons. Let the number of services be diminished, and more be made of what remain, especially of Bible study, and there would be less need of long vacations, trips to Europe and elsewhere to recover broken ministerial health, less of general weariness among the people from the Sunday services, more time for family fireside gatherings, and perhaps fully as much spiritual profit in the end."

Speaking of the fact referred to in our last, namely, that there were special services held in thirteen Churches of Boston, other than Episcopal or Catholic, at Easter, the *Golden Rule* quotes a correspondent of the Chicago *Standard* (Baptist) as saying this in regard to it: "Some of our churches made themselves ridiculous on Easter Sunday, in celebrating a pagan holiday with Easter flowers, Easter music, Easter Sunday-school theatricals, Easter sermons, and Easter nonsense. We now give up our schools on St. Patrick's day. Some Protestant mountebank will be celebrating that before long. We lower the doctrine of Christ's resurrection when we take a popish or pagan holiday to celebrate it."

Upon this the *Golden Rule* remarks: "This is very much the way New England Protestants talked about Christmas only a few years ago, and yet we do not see that they or 'the cause' have suffered by their joining with universal Christendom in celebrating the birth of Jesus. If the fact of the resurrection of Christ be not worthy of a special and joyous commemorative religious service, we do not know what 'doctrine' is. Do the 'pagans' monopolize the calendar, or shall 'papists' rob us of the privilege of rejoicing that Christ is risen? We fear our good brother was suffering from a dyspeptic environment when he inveighed against Easter."

THE GENERAL SYNOD.

The General Synod of the Reformed Church in the United States, commenced its triennial sessions, in the First Reformed Church, Lancaster, Pa., on Wednesday evening, the 15th of May. A full attendance of delegates was present. In the absence of the President, the opening sermon was preached by the First Vice-President, Rev. Dr. T. G. Apple, from Philippians ii. 8, last clause. "*He became obedient unto death, even the death of the cross.*" A synopsis of the discourse will be found in another portion of our columns. The liturgical services were conducted by the Rev. Dr. J. W. Santee.

At the close of the sermon, the Synod was called to order by the Vice-President. The Synod proceeded to make out the Roll. Before it was completed, the Synod adjourned until Thursday morning at 9 o'clock. Thursday morning session was taken up with the completion of the Roll. At the opening of the afternoon session, the Roll having been completed, the Synod proceeded to the election of a President. On the first ballot, the Rev. Dr. D. Van Horne and Dr. B. Bausman each received an equal number of votes. A second ballot was taken, when the Rev. Dr. D. Van Horne was declared elected. A resolution was adopted making his election unanimous. Rev. Dr. B. Bausman was then elected First Vice-President by acclamation, and Rev. Dr. P. Greding, Second Vice-President, and Rev. T. J. Bacher, Corresponding Secretary. Elder W. D. Gross was re-elected Treasurer.

The bar of the house was defined, and the Rules of Order, which governed the two previous triennial sessions of the Synod, were adopted as the Rules of Order for the present sessions.

It was ordered, that the morning sessions during the present meeting, open at 9 and close at 11¼ o'clock, and the afternoon sessions, open at 2½ and close at 5 o'clock.

The Synod adjourned to meet in the evening at 8 o'clock for divine service, and at the close of the services, to receive the nominations of the Standing Committees by the President.

The Synod convened in the evening. After a sermon by the Rev. Dr. C. Z. Weiser, the Synod proceeded to the transaction of business. The President announced a number of the Standing Committees, and papers or documents intended for Synod were received and referred to the committees to whom they belong.

Friday Morning Session.

The President completed the appointment of the Standing Committees. The following are the chairmen of the several committees as named:

Religious Services: Rev. J. Kuelling.
Minutes of the General Synod: Rev. Dr. T. G. Apple.
Minutes of the Synod of the United States: Rev. Dr. G. W. Welker.
Minutes of Pittsburgh and Potomac Synods: Rev. Dr. C. Z. Weiser.
Minutes of the Synods of the Northwest and Eastern German Synod: Rev. J. A. Keller.
Official Reports of Classes: Rev. Dr. S. N. Callender.
Overtures: Rev. M. Bachman.
Correspondence with Sister Churches: Rev. Dr. S. Mease.
State of the Church: Rev. Dr. J. H. A Bomberger.
Missions, Home and Foreign: Rev. Dr. T. S. Johnston.
Orphan Homes: Rev. Dr. C. F. McCauley.
Nominations: Rev. F. W. Berleman.
Finance: Rev. H. M. Herman.

Further documents intended for Synod were called for, presented, and referred.

The Treasurer of Synod presented his report, which was received and referred to the Committee on Finance. The Treasurer presented some encouraging statements as to the condition of the Treasury, and among the rest, the fact, that it would not be necessary at this time to make any new assessment to replenish the Treasury, the balance on hand being regarded as sufficient to cover the probable expenses during the coming three years.

The Board of Foreign Missions submitted its report through i s Secretary, the Rev Dr. T. S. Johnston. It was received and referred to the Committee on Missions. The report did not present anything very encouraging, the Board still finding itself unable to carry out the wishes of Synod in reference to sending a missionary to Japan, no suitable person for the special service offering himself to the Board.

The Synod resolved to hold its next triennial sessions in the First Reformed Church at Tiffin, Ohio, on Wednesday, May 18th, 1881, at 8 o'clock, P. M.

Afternoon Session.

The Treasurer of the Church Extension Board submitted his report, which was received and referred to the Committee on Missions.

The Rev. Dr. T. G. Apple, delegate to the Synod of the Reformed Church of North America, submitted a report, in which he stated, that he had attended to the duty assigned him. He was very cordially received by the body to which he was sent as delegate, and his intercourse with the members was pleasant. He was pleased to learn, that the Church [illegible] an encouraging degree of prosperity.

A similar report was received from the Rev Dr. C. H. Leinbach, delegate to the Triennial Convention of the Moravian Church held in Nazareth, Pa. His reception was most cordial. He also entertained the hope, that a delegate from that body would represent it at the present session of this Synod. The delegate, however, had not yet put in his appearance.

The greater part of the afternoon was spent in acting on the report of the Committee on the Minutes of General Synod; without, however, bringing it to a close. Some time was also consumed in acting on the report of the Committee on Religious Services, with a similar result.

An invitation was received from the Diagnothian Literary Society to attend its anniversary, to be held in Fulton Hall this evening, which was accepted, and the thanks of Synod tendered the Society for their kind invitation.

Saturday Morning Session.

A considerable portion of the morning's session was consumed by discussions growing out of questions started in connection with the action of Synod on the adoption of the Minutes.

Rev. C. B Schultz, delegate from the Provincial Synod of the Moravian Church, appeared, and was admitted to a seat as a corresponding member.

The remainder of the morning's session was consumed in considering and acting upon the reports of the Committee on Minutes of General Synod, which had been partly disposed of during yesterday's afternoon's session. This brought to the attention of Synod a number of items, the most important of which was the report of the committee appointed by the General Synod at Fort Wayne, Indiana, on the revision of the Constitution of the Church. The committee proposed several slight amendments to the present Constitution, and the addition of another chapter, creating a "Court of Appeal." After considerable discussion, it was ordered that copies of the report be printed in both the English and German languages, and action on the report be made the order of the day for next Tuesday afternoon at 3 o'clock.

Saturday Afternoon's Session.

The committee on the preparation of a new Hymn Book reported, that, in view of the fact, that two sections of the Church are engaged in preparing Hymn Books for use in their respective districts, under the authority of the Synod, they did not deem it expedient to go forward with their work in preparing an English Hymn Book for use in the whole Church, at the present time, and, therefore, asked to be discharged from further prosecuting their work.

The delegate from the Provincial Council of the Moravian Church addressed the Synod. He referred to the circumstances, which gave rise to his appointment as a delegate to this Synod; and then adverted to the relations which existed between the Moravian and the Reformed Churches in the days of the Reformation, and to those also, which have existed in the earlier history of the Churches in this country, and still exist at the present day. The two Churches, though differing in some minor respects, are still engaged in one great common cause, and have mutual sympathy with each other in the general work which engages their attention. He referred to some personal matters of special interest to himself, and the great pleasure it afforded him to be present on our sessions.

The President, in the name of the Synod, cordially reciprocated the kind sentiments of the delegate, referring to some historical facts confirmatory of the statements made by him, and extending to him a cordial welcome to a seat in our midst.

The committee appointed by the Synod at Fort Wayne, Indiana, to report on the office of deacon in the Church, submitted a report of considerable length, interest and ability. The Stated Clerk was instructed to have seven thousand copies in the English, and five thousand in the German language, printed in tract form for gratuitous circulation in the churches, from the type set up for publication in the minutes.

Another committee was appointed to report on the office of deaconesses at the next triennial sessions of Synod. The committee consists of Rev. Dr. B. Bausman, Dr. G. W. Welker, J. B. Kniest, and Elders H. C. Hoover, and W. H. Seibert.

Nothing further of special interest was transacted during the afternoon session. Rev. Dr. P. Schaff is announced for the evening to preach a sermon preparatory to the administration of the Lord's Supper on Sunday morning. F.

ROLL OF GENERAL SYNOD.

SYNOD OF THE UNITED STATES.

East Pennsylvania Classis: Rev. A. J. G. Dubbs, S. A. Leinbach, A. J. Herman, and D. Y. Heisler, and Elders Jacob Rader, T. F. Butz, T. Faust, and Geo. Hagenbuch.

Lebanon Classis: Rev. Dr. C. H. Leinbach, Dr. B Bausman, Dr. T. S. Johnston, and Dr. C. F. McCauley, and Elders J. F. Orth, W. F. Hoffman, and J. H. Michael.

Philadelphia Classis: Rev. Dr. D. Van Horne, Dr. J. H. A. Bomberger, and Dr. H. H. W. Super, and Elders H. C. Hoover, J. Force, and R. W. Eastlack.

Lancaster Classis: Rev Dr. T. G. Apple, W. H. H. Snyder, and Dr. E. V. Gerhart, and Elders G. W. Hensel, W. H. Seibert, and A. Mader.

East Susquehanna Classis: Rev. C. S. Gerhard, G D. Gurley, and A. R. Hottenstein, and Elders J. R. Hilbush, Geo. Hill, and D. Eschbach.

West Susquehanna Classis: Rev. James Crawford and J. G. Shoemaker, and Elders W. Miller and Elias Brown.

Goshenhoppen Classis: Rev. Dr. C Z. Weiser and Elder D. B. Mauger.

Tohickon Classis,—Rev. G. W. Roth and Elder S. T. Morris.

SYNOD OF OHIO.

Miami Classis: Rev. Dr. I. H. Reiter, H. M. Herman, and Dr. S. Mease, and Elders A. H. Baughman, W. Kefauver, and J. Siegfried.

Lancaster Classis: Rev. H. T. Spangler and A. Henry, and Elder Peter Brown.

Tuscarawas Classis: Rev. S. C. Goss and T. J. Bacher, and Elders T. W. Chapman and H. Dielier.

Tiffin Classis: Rev. Dr. G. W. Williard and J. Richards, and Elders Louis Keller and J. Hilbish.

St. John's Classis: Rev. Dr. P. Grading and Rev. D. Zimmerman and C. Bachenkrat.

Eastern Ohio Classis: Rev. E. C. Otting and Elder J. Williard.

Northern Illinois Class's: Rev. D. Lantz and Elder F. Bolender.

Shelby Classis: Rev. S. P. Myers and Elder John Runkle.

Iowa Classis: Rev. D. S. Fouse and Elder D. Cort.

St. Joseph's Classis: Rev. J. R. Skinner and E. R. Williard, and Elders P. Loose and S. A Brownell

Cincinnati Classis: Rev. J. Bachman and F. W. Berleman, and Elder H. Schroer.

Kansas Classis: Rev. J. A. Keller and Elder F. Isely.

SYNOD OF THE NORTHWEST.

Indiana Classis: Rev. S. N. T. Kessler and L. Praischatis, and Elder Paul Jundt.

Sheboygan Classis. Rev. J. Blaetgen and Elder W. Henscher.

Heidelberg Classis: Rev. J. H. Stepler and C. Wisner, and Elders C. Vogt and P. Keller.

Erie Classis: Rev. J. C. Young and C. J. Ziph, and Elder W. Becker.

Milwaukee Classis: Rev. A. Becker and F. P. Leich.

Nebraska Classis: No delegates present.

Minnesota Classis: Rev. J. C. Roentgen and Elder Peter Mades.

Zion's Classis: Rev. P. H. Dipple and C. F. Kriete, and Elders H. Drover and H. Tons.

Ursinus Classis: Rev. J. Rettig.

SYNOD OF PITTSBURGH.

Westmoreland Classis: Rev. J. M. Titzel and D. B. Lady, and Elders W. R. Barnhart and A. Cort.

Clarion Classis: Rev. H. Hoffman and D. S. Dieffenbacher, and Elders Henry Hoch and C. H. Bieshouse.

St. Paul's Classis: Rev. D. D. Leberman and Elder C. M. Boush.

Somerset Classis: Rev. A. E. Truxal and Elder J. Horner.

Allegheny Classis: Rev. J. Hannaberry and J. W. Alspach, and Elders T. J. Craig and G. F. Rahauser.

SYNOD OF THE POTOMAC.

Zion's Classis: Rev. Dr. I. S. Weisz, W. F. Colliflower, and Dr. G. W. Glessner, and Elders Geo. Julius, E. Krone, and F. M. McKeehan.

Maryland Classis: Rev. Dr. J. W. Santee, W. Goodrich, and E. R. Eschbach, and Elders L. Markell, J. T. Motter.

Mercersburg Classis: Rev. J. A. Peters, W. M. Deatrick, M. H. Sangree, and W. C. Cremer, and Elders J. P. Reed, W. Bossert, J. Keyser, and A. Haderman.

North Carolina Classis: Rev. Dr. G. C. Welker.

Virginia Classis: Rev. Dr. S. N. Callender and J. S. Loose, and Elders J. N. Nisely and W. Bargelt.

EASTERN GERMAN SYNOD.

New York Classis: Rev. J. F. Busche.

West New York Classis: Rev. J. B. Kniest.

Philadelphia Classis: Rev. J. Dahlman and Dr. J. Kuelling, and Elders W. D. Gross and Elder J. Langenderfer.

Baltimore Classis: Rev. M. Bachman and J. Lorz.

West Pennsylvania Classis: Rev. J. Heberle.

REPORT ON THE STATE OF RELIGION IN ALLEGHENY CLASSIS.

Dear Brethren: Grace, mercy and peace be unto you from God our Father, and from our Lord Jesus Christ.

The words of Christ in gathering around Him the apostles, "Follow me and I will make you fishers of men," sounded the key-note of what they, His ambassadors ever since, and His people would have to expect and endure. The unfolding of the Redeemer's life from His birth to His ascension to the right hand of divine power and majesty, was in prophecy the history and experience of the Church militant.

The reports placed in our hands indicate that this history and experience is the same to-day that it has been for nineteen centuries. All the reports speak of the struggle between sin and grace, or of sin with grace. In the life of Christ we not only have the conflict but the issue foreshadowed.

In the reports three things are evident: Life, development, and hindrances.

The life brought to our attention holds in the second Adam. He is the Fountain and Source, the Resurrection and the Life. This becomes personal for the believer through regeneration; congregational in the union of believers into an organized body; and public, in its influence and power exerted upon the community, state and nation where it exists. As such, the reports evidently set before us an advance in the piety and devotion of our people. They are, by it, brought into a state of deeper consciousness of the deadly nature of sin, of the comfort it affords for the present, and the necessity of watchfulness against the tempter from without, and the motions of sin from within, and the final and glorious issues of the struggle in the end. In view, too, of the manifestations of such a consciousness, our pastors are encouraged in their labors of love to go forward and contest every advantage sin may seem to gain, till this life for them and their flocks shall issue in the glorious exclamation of faithful soldiers of the cross: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

The reports exhibit growth. This life has the elements of power and victory inherent. It becomes manifest in our pastors being earnest and faithful in season and out of season, in preaching the pure Gospel, Jesus and the Resurrection, in pastoral visitations, in catechising the youth, and in administering the comforts and consolations of the blessed Gospel to the sick and dying. As the result of all this, there has been a much larger addition to the membership of the Classis, by baptism and confirmation than the previous year. One congregation has been organized and received into connection with Classis, and another is in the process of organization; and another has been reorganized with a pastor settled over it. The means of grace, the preaching of the word, and the sacraments of the new birth, and of the body and blood of Christ have been generally appreciated and enjoyed.

To the progress of all this, and to the accomplishment of greater good, hindrances have presented themselves. The great disorganizer of human life has been as busy to retard the progress of Christian life and work, and prevent it from bearing its normal fruit, as he was to frustrate the work of redemption by our adorable Redeemer. [illegible] the prevail to the injury of the soul's progress in spiritual things, the process of sanctification, and the extension of Christ's Kingdom. Some of these things may be noted as follows: Desecration of the Lord's Day, covetousness, maliciousness, infidelity, and the innumerable weaknesses and frailties of human nature; some of which, it is to be feared, have almost, if not altogether, destroyed one of our important interests.

Benevolence within the bounds of Classis is not what it should have been. This may arise to some extent from the financial troubles of the country. In some instances, it may be for the want of Christian love. The Classis, however, when compared with other Classes, has nothing to be ashamed of, when these facts are considered—the number of her membership, and the nature and condition of her territory.

Death has been doing his work in removing several of the fathers and others from the scene of their earthly labors, to their reward beyond the river of death. May we as ministers, elders and people, heed the admonition, and be ready, for in such an hour as we think not the Son of Man cometh.

Let us, therefore, beloved brethren, for the manifestation of God's favors bestowed on us as individuals, and as a Classis, render unto Almighty God our unfeigned gratitude for the success with which He has blessed the work of our hands for the past year, and the peace and harmony that exist among our several charges. As we go forward to our respective fields of labor, let us go with a deep sense of our responsibility to the great Shepherd and Bishop of our flocks, over which He has placed us. Then, when we are called to lay down the shepherd's crook, may we be found, having fulfilled our solemn responsibilities, and hearing our Master say, Well done, good and faithful servant, enter thou into the joy of thy Lord.

All of which is respectfully submitted.

J. HANNABERRY,
J. W. ALSPACH,
GEO. F. RAHAUSER.

SYNOD OF OHIO.

We condense from the *Christian World* an account of the proceedings of this Synod as far as they have been publicly reported.

The Synod convened in annual sessions on the evening of the 8th inst., in the Reformed church, Xenia, Ohio, of which the Rev. S. B. Yockey is pastor. "The beautiful church presented a pleasant, attractive and home-like appearance. Over the recess stood the word, in evergreen lettering, 'Welcome.' The pulpit, chancel and tables were richly decked with plants and flowers. All this was appreciated, and awakened pleasant anticipations on the part of the visitors."

After proper religious services the Synod proceeded to effect its permanent organization. The delegates were enrolled, when the election of officers resulted in the choice of Rev. J. M. Kendig, President; Dr. H. Rust, Corresponding Secretary; and Dr. J. H. Good, Treasurer. Dr. I. H. Reiter is Stated Clerk.

The following committees were constituted as far as their respective chairmen are concerned, which we here give:

Religious Services.—Rev. S. B. Yockey.—*Synodical Minutes.*—Rev. G. H. Leonard.—*Minutes of Classes.*—Rev. E. R. Williard.—*Overtures.*—Rev. M. A. Loucks.—*Examination and Licensure.*—Rev. W. McCaughey.—*State of Religion.*—Rev. S. C. Goss.—*Missions.*—Rev. A. Henry.—*Theological Seminary.*—Rev. P. C. Prugh.—*Heidelberg College.*—Rev. S. Mease, D. D.—*Sunday-schools and Catechization.*—Rev. J. H. Good, D. D.—*Education.*—Rev. E. Herbruck.—*Publication.*—Rev. S. P. Meyers.—*Finance.*—Rev. W. H. Ziegler.—*Nominations.*—Rev L. H. Kefauver.

The greater part of Thursday was spent in hearing the Reports of the various Boards and of standing and special committees, which were properly referred. "Rev. L. M. Kerschner, Chairman of Committee having in hand the securing of a donation left by will of Mr. G. Schutt, of New Madison, who died in 1875, reported. The effort to secure, for the benevolent operations of the Church, a liberal and well-meant help by a deceased member proved unavailing. Not only the Church, but other benevolent institutions also, as is too often the case, here again failed to realize what was designed for them by the donor."

Rev. Dr. J. H. Good, Chairman of the committee on the preparation of a new Hymn Book reported, and presented a part of the work in manuscript, which he said was nearly complete. "According to Synodical arrangement, the former President preached the Synodical sermon in the evening. At the hour of service the house was filled. Text: 2 Chron. xviii. 21; xxxiv. 35, 36; xxxi. 20, 21. The sermon was able."

On Friday other committees reported. Goshen, Ind., was chosen as the place of meeting for the next Synod. The report on the State of Religion is spoken of as "a fair transcript of the state of the Church, as presented in the Classical reports. While noting much as defective in the Church's work, it yet presented an advance, and other features of encouragement. The statistical summary of the report shows a decrease in some particulars, since last year, and in others an increase. But in various points the statistics are confused and incomplete."

"According to the provision of the Synod's Board on Sunday-schools, Dr. J. H. Good preached a sermon bearing upon the Sunday-school work of the Church. The speaker chose as the basis of his address, John xxi. 15, "Feed My lambs." After the discourse which gave great satisfaction, the general subject was discussed by the members of Synod.

Church News.

OUR OWN CHURCH.

PITTSBURGH SYNOD.

Trinity Reformed Church, Wilkinsburg, Pa., Rev. J. M. Souder, pastor, passed through a pleasant Easter season. The Lord's Supper was administered on Easter morning, on which occasion the pastor was assisted by the Rev. W. F. Lichliter. In connection with the communion service, five were received into the church, four by confirmation, and one by letter; making in all received by confirmation and letter since last Easter, eighteen. Service preparatory to the communion was held on Good Friday, at which time the pastor was assisted by the Revs. G. D. Gourley and H. D. Darbaker. In connection with this service, four children were baptized, one of which a child of the pastor, was baptized [illegible] were also held on Wednesday, Thursday and Friday evenings. J. W. S.

SYNOD OF THE POTOMAC.

Eighteen persons were added to Trinity Reformed Church, Waynesboro, Pa., of which Rev. F. F. Bahner is pastor, in connection with a communion season observed on the 12th of the present month.

St Luke's Church, Woodcock Valley, forming part of the Martinsburg charge, of which Rev. J. David Miller is pastor, celebrated the Easter festivities. Services were held on Friday and Saturday evenings, and on Saturday and Sunday mornings. The attendance was large and the services solemn. Four members were added to the congregation by certificate.

On Easter Sunday the communion of the Lord's Supper was observed in the St. Paul's congregation of the Clearspring charge; twelve were received into the church, eleven by confirmation, and one by certificate.

On the first Sunday after Easter the Holy Communion was observed in the Clearspring congregation, and seven were received, four by confirmation, and three by certificate. Making in all nineteen additions. On this latter occasion the pastor was assisted by Rev. S. S. Miller of Boonsboro. All the services connected with Passion Week and Easter festival were of a solemn nature, and also the communion season on the Sunday after Easter was a refreshing season.

ANNUAL MEETINGS OF THE CLASSES.

SYNOD OF THE U. S.

East Pennsylvania Classis.—St. Mark's Church, Easton, Pa., Monday before Ascension, (May 27th), at 2 o'clock, P. M.

Lebanon Classis.—Leesport, Pa., June 11th, at 8 o'clock, P. M.

Philadelphia Classis.—Boehm's Church, Montgomery County, Pa., June 14th, at 8 o'clock, P. M.

Lancaster Classis.—Maytown, Pa., first Thursday after Whitsunday, (June 13th), at 7½ o'clock, P. M.

East Susquehanna Classis.—Millersburg, Dauphin County, Pa., June 13th, at 7½ o'clock, P. M.

Goshenhoppen Classis.—Boyertown, Pa., Friday after Whitsunday (June 14th), at 2 o'clock, P. M.

Tohickon Classis.—Applebachsville, Pa., May 30th, at 7½ o'clock, P. M.

SYNOD OF PITTSBURGH.

Westmoreland Classis.—Salem, Westmoreland County, Pa., June 14th, at 7½ o'clock, P. M.

Clarion Classis.—Monroeville, Clarion Co., Pa., first Thursday in June (6th), at 7½ o'clock, P. M.

St. Paul's Classis.—Brown's Church, Crawford County, Pa., Thursday after Whitsuntide, (June 13th), at 7½ o'clock, P. M.

Somerset Classis.—Somerset, Pa., Thursday after Whitsuntide, (June 13th), at 7½ o'clock, P. M.

SYNOD OF THE POTOMAC.

Zion's Classis.—Blaine, Perry County, Pa., June 1st, at 8 o'clock, A. M.

Maryland Classis.—Mechanicstown, Frederick County, Md., Friday, May 31st, at 7½ o'clock, P. M.

Virginia Classis.—St. Michael's Church, Rockingham County, Va., Friday, May 31st, 7½ o'clock, P. M.

North Carolina Classis.—Mt. Zion's Church, Rowan County, North Carolina, May 23d.

San Francisco Classis.—Stockton, California, Saturday, June 1st, at 8 o'clock, P. M.

EAST SUSQUEHANNA CLASSIS.

The members of East Susquehanna Classis intending to bring visitors with them to the annual meeting, to be held in Trinity Reformed church, Millersburg, Pa., June 13th, 1878, at 7.30 P. M., will please notify the undersigned, before the 1st of June, so that provision for their entertainment can be made.

J. B. KERSCHNER, pastor loci.

CHURCH DEDICATION.

The Reformed church at Landsdale, Pa., will be dedicated on Sunday, May 26th. Services to be held on Saturday at 2 and 8 P. M., and on Sunday at 10 A. M., and 2 and 8 P. M. The ministers of Tohickon Classis are all especially invited to attend.

A. B. KOPLIN, *Pastor.*

Married.

On the 2d of May, at the residence of the bride's mother, by Rev. Mr. Hank, assisted by Rev. J. W. Santee, D. D., William J. Huyett, Esq., to Miss Caroline M. Beeler, both of Washington Co., Md.

On the evening of the 17th of April, 1878 at the Reformed parsonage, Wilkinsburgh, Pa., by the Rev. J. M. Souder, Mr. George Shilling to Miss Maggie E. Gahagen, both of Wilkinsburgh, Pa.

On the 14th of May, by the Rev. J. A. Peters, Mr. John Libold to Miss Ellen Gensemore, both of Sinking Valley, Blair Co., Pa.

Obituaries.

DIED—On the 9th inst., after an illness of less than a week's duration, at Keedysville, Md., Mrs. Anna M., wife of Mr. William Spielman, aged 53 years, 7 months and 12 days.

She was a member of the Reformed Church, and leaves a family of nine children, a number of whom are yet in their minority, and a large circle of relatives and friends, much lamented by all.

A. C. G.

DIED—In Chambersburg, Pa., on the 8th inst., Mr. John Grove, in the 81st year of his age.

Mr. Grove was an old and valued member of the Reformed Church, and was identified with the Chambersburg congregation from his childhood. In 1811, when a lad, he hauled the water used for mixing the mortar in the present church building. He was at the time of his death the oldest born citizen of the place and was much respected as an earnest, genial man. What a host of those with whom he worshiped here below, must have greeted him when God took him home.

Acknowledgments.

ORPHAN HOME, WOMELSDORF, PA.

Recd from Mrs Beitenmiller, Philada	$5 00
By Rev John Bachman, Cincinnati, O, from Mrs M Schiff	5 00
Rev J Dahlman, from Emanuel S S, West Philada	13 62
Rev J B Kerschner, from David's church, Millersburg charge	16 69
	$40 31

WM. D. GROSS, Treas.,
Box 2147, Phila.

LETTER LIST.

Althouse, L M, Ault, Rev J, Apple, Rev T G, Ayer & Son, N W.
Bleichert, L, Bachman, A J, Bachman, J K, Benner, C, Bowman, Rev F C, Byers, J A, Baughman, W, Bridenbaugh, Prof P H, Buch, H B.
Cline, A, Christman, M D, J D.
Doll, C W, Daniels, I, Derr, Rev J H, Deppen, J, Diehl, L W, Dell, M.
Eberhart, A O, Engle, Rev W G.
Fry, J & G, Fellman, C, Funk, S.
Gfeller, R, Gerhard, Rev C S, Gibson, J, Geary, Rev A C, Gable, J B, George, E, Gerhart, Rev H L, Gorrecht, P W.
Herbert, Rev H W, Hoffmeier, Rev H H, Haas, Rev W A, Hensel, Rev J C, Hansen, Rev W, Hartzel, C F.
Kline, J A, Knepper, Rev B, Koplin, Rev A B, Krape, W B, Kieffer, Rev J S.
Lefever, Rev D P, (2), Levan, Rev F K, Lower, J F, Lakin, J S.
Miller, D, Moore, A, McKee, D P, Mingle, W B, Mauger, D B, Markell, F, Muth, M D, R H.
Novinger, Rev J A.
Palmer, G T, Pennepacker, Rev J J, P M.
Rupley, Rev F A, Rodermel, Reiter, Rev C H, (2), Roe, W J.
Smith, H J, Sellers, A, Strouse, E, Schiebley, W W, Staley, D H, Schwenk, E, Shoffner, J N, Smith, Rev M A, Stein, Rev J R, Strack, C A.
Troxell, J M, Titzel, G W.
Vonneida, H.
Wagner, C, Weisel, H.
Young, E.
Zieber, Rev W K, Zuilch, H.

THE MARKETS.

Philadelphia, Saturday, May 18th 1878.

[The prices here given are wholesale.]

FLOUR.	Wheat, Superfine	$4.00@4.55
	" Extra Family	5.75@5.87½
	" Fancy	6.75@7.25
	Rye	3.00@3.25
	Corn meal	2.70@2.80
	Buckwheat meal	1.50@1.75
GRAIN.	Wheat, White	1.32@1.35
	" Red	1.23@1.27
	Rye	67@70
	Corn, Yellow	52@53
	" White	46@47
	Oats	35@36
	Barley	70@75
GROCERIES.	Sugar, Cuba	7¼@7½
	" Refined cut loaf	10½@10½
	" " crushed	10@10½
	" " powdered	9⅞@10
	" " granulated	9⅞@9⅞
	" " A	9⅜@10
	Coffee, Rio gold	14@17½
	" Maracaibo gold	15½@16½
	" Laguayra gold	15½@16½
	" Java gold	23@24
PROVISIONS.	Mess Pork	9 75@10.25
	Dried Beef	12@13
	Sugar cured Hams	8@10
	Lard	7½@7½
	Butter, Roll extra	14@16
	Butter, Roll Common	12@14
	Prints, extra	25@30
	" " Common	20@25
	" Grease	4@6
	Eggs	12@13
SEEDS.	Clover	6.25@7.00
	Timothy	1.35@1.45
	Flax	1.35@1.40
PLASTER.	White	3.00@3.25
	Blue	2.57@3.00

Youth's Department.

WAITING FOR MAY.

From out his hive there came a bee.
"Has spring-time come, or not?" said he.
Alone, within a garden-bed,
A small pale snow-drop raised its head.
"'Tis March, this tells me," said the bee;
"My hive is still the place for me.
The day is chill, although 'tis sunny,
And icy cold the snow-drop's honey."

Again came humming forth the bee.
"What month is with us now?" asked he.
Gay crocus-blossoms, blue and white
And yellow, opened to the light.
"It must be April," said the bee;
But April's scarce the month for me."

Once more came out the waiting bee.
"'Tis come! I smell the spring," said he.
The violets were up in bloom,
The lilac tossed a purple plume,
The daffodil wore a yellow crown,
The cherry-tree a snow-white gown,
And by the brookside, wet with dew,
The early wild wake-robins grew.
"Now it is May-time," said the bee,
"The queen of all the months for me!
The flowers are here, the sky is sunny,
'Tis now my time to gather honey!"

—*Selected.*

THE TWO CHIMPANZEES.

The Zoological Garden of Philadelphia gained a valuable acquisition in the shape of a pair of chimpanzees which were brought from the New York Aquarium to Philadelphia, and were placed in the cage provided for them in the deer house.

The front of the cage and part of the ceiling are of glass, the sides are tightly put together, and the floor is covered with straw and woolen blankets so that a temperature of 80°, which is necessary for the preservation of the animals, can be obtained. Back of the cage and separated from it by a network of wire, is a large stove to be used in warming the apartment when the sun's heat is insufficient for that purpose.

There are now but four chimpanzees in this country—the two now at the Zoo and two in New York. Many others have been imported, but they do not seem able to stand the change, and soon contract consnmption and die. In Africa they do not attain their full growth and strength until they are about fifteen years old. Then they stand three feet high, and are said to be as strong as three or four ordinary men.

The food of the chimpanzee is such as would satisfy the appetite of a prince. It consists of oranges, bananas, boiled rice, and tapioca flavored with sherry wine, while the chimpanzee is treated daily to tea and coffee as a stimulant.

As soon as the chimpanzees arrived at the Garden, the large box in which they were brought over from New York was placed in the cage, the lid was opened, and out popped two fellows who will be the centre of attraction at the Zoo during the coming season.

A large number of people were present in the Garden when the chimpanzees arrived, and flocked about their cage when they were liberated from their freight box to obtain a view of them. The people stared at them and they stared at the strange faces about them, and caressing one another, their intelligent faces grimaced a knowing leer, which made the crowd laugh heartily.

The new curiosities are supposed to be about four years old. They were captured on the Gaboon river, near the equator, west coast of Africa, and were imported by Charles Reiche & Bro., of the New York Aquarium. They arrived there two weeks ago, and were purchased by Mr. Arthur Brown, Superintendent of the Garden, soon afterwards. They are now about two feet high, and present an interesting study.

The face is not unlike that of a monkey; they have long ears, fingers and feet, and are covered on the head and back with long, black, silken hair, and on the breast and legs with a much shorter and lighter coat. They are very affectionate, become much attached to their keeper, like to be petted, and learn readily. They are also very sensitive, and never let a wrong done them go unnoticed. A favor to them, on the other hand, is always rewarded by their caresses, gently, and to all apppearance, intelligently bestowed.

The chimpanzee in shape and action more nearly approaches the human being than any other living creature. He can stand erect: he has shoulders from which man-like arms depend, terminating in hands with fingers and thumbs. His legs, feet and toes possess points of similarity with those of man, and his face has features which even on a man's shoulders could not be characterized as hideous. He is clad, however, in black hair, which grows smoothly and evenly all over him except on his face, which has a clean skin, and the palms of his hands and soles of his feet, which are smooth and white.

The chimpanzee belongs to the highest group of the primates, called anthropomorphus or man-like apes. There are three genera. The chimpanzee and gorilla belong to the genus Troglodytes. The other members of the group are the orang-outang, belonging to the genus Simia, hailing from the islands of Borneo and Sumatra. Last of these divisions is the gibbons of the genus Hylobotes, from India and the Malayan Islands. The gorilla attains the greatest size, and is a blood first cousin of the chimpanzee, who is next in size of the group, but takes precedence over all in what might be called an intellectual point of view. The orang-outang is a second cousin, as it were, of the chimpanzee, and the gibbon is his most distant relative.—*Telegraph.*

TO TELL TIME BY THE SUN.

The 15th of this month, if the sky is clear at noon, may be of service to people who set their watches by the sun, for at that hour the real time and the ordinary clock time will differ by less than two seconds. The coincidence only occurs four times in the year. To be more exact in the statement as to the 15th inst., the sun at noon that day crosses the meridian 1.82 seconds ahead of local time. With a sun-dial that is correctly set, a person can then set his watch accurately; and conversely, if his watch is right, he can then place a sun-dial properly. In the absence of such an instrument, he can make a substitute for a sun-dial by permanently fixing in a horizontal board, a T-square with one leg upright The support of the board should be levelled with a spirit level. The correctness of the setting of the T-square can be ascertained by comparing the upright leg with a plumb line. This apparatus being prepared beforehand, on the 15th inst., at about two seconds before 12 o'clock, the board is to be so placed that the shadow of the upright leg will fall exactly on the horizontal leg. If both parts of the T-square are of equal thickness, there will be little difficulty in such a performance, since all that is needful to observe is that there is no shadow thrown on either side of the horizontal leg. The board is to be fastened permanently in the position attained at that moment on the 15th inst. Probably it would be best to outline the position of the board upon its support at the time, and fasten it subsequently. Always afterward it will be true noon, any day, when the upright leg in the sunlight casts no side shadow. The difference between true noon and common time is furnished by the *Tribune* almanac for every day in the year.

JIMMY JOINS THE CHURCH.

"Mamma, am I too young to join the church?" said Jimmy, a boy of twelve.

"Why, Jimmy, what should make you ask that question?"

"Well, mamma, I'll tell you. You know I've been trying to be a Christian some time. I've given my heart to Christ, and I believe He has taken me for His own; and now I want to be with His people. Can't I join next Sabbath with the rest?"

"Most certainly, my son, if you desire it, and feel that you are God's child, and that your heart has been changed by God's Spirit. You are old enough to decide that, as soon as you feel that you love Jesus so much that you could not bear to offend Him. He says, 'If ye love Me, keep My commandments.' A heart that has not been changed, has no real desire to keep His commandments. One of His last commandments is, 'This do in remembrance of Me.' Do you really want to keep that command out of love to Him?"

"Oh yes, mamma, I want to always do as He says. But I am afraid I shall sometimes make mistakes. You know I love you, mamma, dearly, yet I sometimes make you feel badly."

"That is true, my dear, but when I know that you do not mean to hurt my feelings, I can overlook it in you. And you know the Bible says, 'Like as a father pitieth his children, so the Lord pitieth them that fear Him.'"

"Will the Lord really pity me, if I do wrong sometimes; and will He forgive me, too, if I ask Him, and am truly sorry?"

"If you do wrong because you think He will pity and forgive you, you have no promise. But if you make mistakes, sometimes, as you said, or unintentionally do wrong, you may be sure the Lord will pity your weakness, and always be ready to answer your prayer for forgiveness."

"But suppose I really shouldn't hold out?"

"There needn't be any such supposing about it. 'He who hath begun a good work in you will perform it until the day of Jesus Christ.' You are to be faithful on your part, and then trust the Lord to keep you."

Jimmy's eye brightened. The shadow that had been stealing over his face left. The next Sabbath he made a good confession, and was received into the church.

Boys and girls, although joining the church is indeed a very solemn act, you need not hesitate, nor fear to take it, just as soon as you can say, with Jimmy, that you have given your hearts to Christ; and you believe that He has taken you for His own; and you want to be with His people.—*Child's Paper.*

USEFUL KNOWLEDGE.

A man walks three miles an hour. A horse trots seven. Steamboats run eighteen. Sailing vessels make ten. Slow rivers flow four. Rapid rivers flow seven. Storms move thirty-six. Hurricanes eighty. A rifle ball 1,000 miles a minute. Sound 1,143. Light 160,000. Electricity 280,000. A barrel of flour weighs 190 pounds. A barrel of pork 200. A barrel of powder 25. A firkin of butter 56. A tub of butter 84. Wheat, beans, and clover seed 56. Buckwheat 52. Oats 35. Coarse salt 85. Sixty drops make a tablespoonful. Three teaspoonfuls or a tablespoonful, one third of an ounce. Four thousand eight hundred and forty square yards make an acre. A square mile 640 acres. To measure an acre: Two hundred and nine feet on each side, making a square acre within an inch. There are 2,750 languages. One person dies at each pulsation of the heart.

LITTLE YES-IN-A-MINUTE.

Vickey was a little fellow who was never quite ready to do a thing when first told. He did not really mean to be disobedient, yet he had such a way of putting things off that he did very little to help anybody. "Vickey," his mother would say to that little boy, while kneeling beside a stool with a basin of soap suds before him and a bubble pipe in his mouth, "Vickey, bring mother an armful of wood."

"Yes, in a minute," he would say, but the bubble blowing would go on as before, and if mamma got any wood she either had to go for it herself, or send Vickey's more obedient little sister.

"Vickey," mamma would say, "it's time for school, come now."

"Yes, in a minute," would come the answer, but not the boy, and unless he was in some way more forcibly reminded, he was almost certain to be tardy.

"Vickey, my dear, get up now, and get ready for breakfast."

"Yes, in a minute;" but the breakfast was usually nearly over, and sometimes the dishes put away before little "Yes-in-a-minute" would reach the dining-room.

"Vickey," called mamma, one sunny afternoon, while that little boy was at play in the wood-shed, "come here quick; you are wanted."

"Yes, in a minute;" but the minute and half a dozen more passed, and no Vickey came. By and by, when he did come, he learned that Uncle Ben had been there to take him in a buggy out to Grandpa Dale's; but as he did not come when called, Uncle Ben drove off without him, thinking in this way to teach him a useful lesson. Vickey was very sorry when he learned what a chance he had missed; for he was very fond of Uncle Ben, and loved above all things to go out to Grandpa Dale's. He cried a little over the lost opportunity; but when mamma explained to him that it was all his own fault, and only a very slight punishment for his very serious fault of always calling out "Wait a minute," instead of obeying immediately, he was ashamed, and promised his mother to try and do better.

And I hope he will; and I hope, also, that certain other little folks that I know will try and break themselves of the same bad habit. If they do not, they will always be behind, and lose many golden opportunities for usefulness; and, oh, what if, when they come to the beautiful gate, they should find themselves a little too late!—*Will D. Worth in Little Sower.*

THE FLOWERS.

"God might have made the earth bring forth
Enough for great and small;
The oak tree and the cedar tree,
Without a flower at all.

"We might have had enough—enough
For every want of ours;
For luxury, medicine, and toil,
And yet have had no flowers.

"The clouds might give abundant rain,
The mighty dews might fall;
And the herb that keepeth life in man,
Might yet have drunk them all.

"Then wherefore, wherefore, were they made,
All dyed in rainbow light;
All fashioned with supremest grace,
Upspringing day and night?

"Our outward life required them not;
Then wherefore had they birth?
To minister delight to man,
To beautify the earth.

"To comfort man—to whisper hope
Whene'er his faith is dim;
For whoso careth for the flowers,
Will much more care for Him."

Selected.

HOW THE GIRAFFE IS HUNTED.

Giraffes, if not hard pressed, do not go at any very great pace, so that before long we were within a hundred yards of them. Even in the ardor of the chase it struck me as a glorious sight to see these huge beasts dashing along in front, clattering over the stones or bursting a passage through opposing bushes, their long, graceful necks stretched forward, sometimes bent almost to the ground, to avoid horizontal branches, and their bushy black tails twisted up. And how easily and with what little exertion they seem to get over the ground, with that long, sweeping stride of theirs! Yet they were going at a great rate, for I felt that my old nag was going his best, and I could not now lessen the distance between us by an inch. I now saw that D. was about to make a push, and, as the horse he was riding was pretty fast, I knew that he would press them into a much quicker pace and leave me behind altogether. So, reining in at once, I jumped off, and, taking as steady aim as my arm, tired with flogging, would allow, fired at a large, dark-colored cow that looked to me to be in good condition. The bullet clapped loudly, and I saw her stagger; but, recovering immediately, she went on, though slightly in the rear of the troop. At this moment my friend jumped off close behind them and gave another cow a shot. I was now a long way behind; but my horse, though slow, possessed good staying powers, so that, by dint of keeping on a hard gallop and cutting angles when I could, I again crept up and gave my cow another shot, quickly followed by a third, which brought her to the ground with a crash. She was not dead, however, for, as I approached, she raised her head once more and gazed reproachfully at me with her large, soft, dark eyes. A pang of remorse went through me, and for an instant I wished the shots unfired that had laid low this beautiful and inoffensive creature. But now the cries of my Kafirs and Masaras, following like famished wolves on the blood-spoor, broke upon my ear; so, stilling the still small voice, I again raised my rifle and put an end to the miseries of my victim, whose head, pierced with a two-ounce ball, fell with a thud upon the ground, never to be raised again. Leaving some of the boys to cut up the meat, I rode on with the rest to look for my friend, whom I found beside another prostrate giraffe, which he had killed a little further on. As the one I had shot was the fatter of the two, we left the Kafirs here and went back to mine. It was now late; so, hastily dividing the boys into two parties, and bidding them sleep by the two giraffes respectively, and cut them up and bring in the meat on the following day, we started for the wagons, with our gun-carriers, who also carried a few of the fattest bits of meat. I may here remark that it is difficult to imagine anything more tasty and succulent than a steak off a young giraffe cow, when in good condition, though it may be that hunger, the sauce with which I have always eaten it, has something to do with this opinion.—*London Field.*

VORTEX RINGS.

Take a bandbox with a tightly fitting lid, in which cut a round hole 1½ inch diameter. Insert a piece of smoldering brown paper till the box is full of smoke. A tap on the bottom of the box will now start a ring from the hole, which, if the surrounding air be at rest, will sail for some yards distant. The form and internal motion of the rings can be better studied when they are produced by giving the bottom of the box a gentle pressure with the finger end. The ring then moves slowly, but soon breaks up. A candle can be blown out at a distance of several feet by aiming a ring at it. The circle is the equilibrium form of these rings, and their vibration about this form may be studied by using a long shaped hole instead of a round one.—*Scientific American.*

Pleasantries.

DOT BABY OFF MINE.

Mine cracious! Mine cracious! shust look here unt see
A Deutscher so habby as habby can pe,
Der beoples all dink dat no prains I haf got,
Vas grazy mit trinking, or someding like dot;
Id vasn't pecause I trinks lager und vine,
It was all on aggound off dot baby off mine.

Dot schmall leedle vellow I dells you vas qveer;
Not mooch pigger roundt as a goot glass off beer,
Mit a bare-footed hed, und nose but a schpeck,
A mout dot goes most to der pack off his neck,
Und his leedle pink toes mit der rest all combine
To gife sooch a charm to dot baby off mine.

I dells you dot baby vas von off der poys,
Und beats leedle Yawcob for making a noise;
He shust has pecun to shbeak goot English, too,
Says "mama," und "bapa," und somedimes "ah goo!"
You don'd find a baby den dimes oudt off nine
Dot vos qvite so schmart as dot baby off mine.

He grawls der vloor over, und drows dings aboudt,
Und puts efryding he can find, in his mout;
He dumbles der shtairs down, und falls vrom his chair,
Und gifes mine Katrina von derrible schare.
Mine hair shtands like schquills on a mat borcupine
Ven I dinks off dose pranks off dot baby off mine.

Dere vas someding, you pet, I don'd likes pooty vell;
To hear in der nighdt dimes dot young Deutscher yell,
Und dravel der ped-room midout many clo'es,
Vhile der chills down der shpine off mine pack quickly goes;
Dose leedle shimnastic dricks vasn't so fine
Dot I cuts oop at nighdt mid dot baby off mine.

Vell, dese leedle schafers vos going to pe men,
Und all off dese droubles vill peen ofer den;
Dey vill vear a vhite shirt-vront inshted off a bib,
Und vouldn't got tucked oop at night in deir crib.
Vell! vell! ven I'm feeple und in life's decline,
May my oldt age pe cheered by dot baby off mine.

Charles F. Adams, in Detroit Free Press.

In San Francisco a Chinaman became the father of an American-born son, and, as he danced about, swinging his pigtail, he shouted: "Me Melican man, all samee old Grantee. Me heap Washington. Me lightning-rod agent. Go 'way, whoopee!"

A man saw a ghost while walking along a lonely highway at midnight. The ghost stood exactly in the middle of the road, and the wayfarer, deciding to investigate, poked at it with his umbrella. The next instant he was knocked twenty feet, it a mud-hole. *Moral.*—Never poke an umbrella at a large white mule, when its back is turned.

THE CRUELTY OF PECUNIARY CRIME.

We entirely agree, though not always for the same reasons, with the correspondents who so frequently denounce the lenity of the magistrates toward those found guilty of cruel crimes. The wife-beaters, the men who commit aggravated assaults almost equivalent to murders, and especially the criminals guilty of torture to children, are constantly let off with ludicrously inadequate sentences—sentences which in no degree help either to protect the feeble or to strengthen the conviction among the rougher classes that such offences are grave crimes. But we confess we are not equally in sympathy with a feeling which the same correspondents sometimes express, that crimes against property are punished far too severely. No doubt larcenies occasionally are so punished, and isolated cases of theft under strong temptation, but in the great majority of graver cases the magistrates, and especially the judges, are right in the severe sentences they inflict. There is, we are happy to say, an abhorrence of direct, brutal, physical cruelty growing up among us, which sometimes leads the enthusiastic to forget how terrible the effects of indirect cruelty may be, what tortures innocent persons may suffer, and how completely without moral excuse an educated thief, not pressed by hunger, must always be.

The regular lawyer's excuse for the severity of our laws against skillful forms of theft, such as embezzlement, forgery and fraud, is well-known, and is as far as it goes unanswerable. It is necessary to punish such crimes severely, because the motive which prompts them exists in almost all human beings, and the temptation to commit them is scattered all around. Speaking broadly, all men desire to get money. Nine-tenths of them, at least, would rather acquire it with a minimum of exertion. And a very large proportion of them, even though honest under the strong coercion of the law, or through the vigorous conscience which the law builds up, do not at heart care much whether they get it by fair or by unfair means. There are extraordinary shades of difference in the degree of unfairness to which men will consent—a swindler, for example, declining to rob his blind mother—but to some shade a vast number of very respectable persons would, as all experience shows, without the law descend. At the same time the provocation to this crime is perpetual—so perpetual that special inducements would seem not to be needed at all. The murderer must have a cause for murdering, the brute must have a victim near, the ravisher needs opportunity, but the forger, or the swindler, or the cheat is always provoked and always ready. There is always property to be obtained, and he is always wanting it. In the presence of a passion so general and so easily gratified, the law must be made strong, or society would go to pieces, one-half of it being tempted by impunity to prey perpetually upon the other. There would be perpetual social war, ending in a rapid destruction not only of property, but of the desire to accumulate what it was so inordinately difficult to keep. Civilization would perish, as in some districts the practice of horticulture dies away, because exertion always ends when no tangible result of exertion can be obtained or preserved. This reason is unanswerable, and is always quoted by statesmen as sufficient answer to any plea for reducing the penalties on pecuniary crime, but it is not, as some writers of recent letters seem to fancy, the only justification for the laws. They forget, or have never thought what a scoundrel and educated thief, whatever branch of thieving he pursues, must necessarily be. He, almost alone among criminals, must perform his crimes in cold blood. He must, whether he is a forger, embezzler or only cheat, plan his crime down to its smallest details coolly, soberly, with deliberation, and with all his faculties at their utmost stretch. A man can not forge in a passion, or under terror, or when nearly blind with drink. He must carefully foresee the consequences of his act, must be careful to avoid all haste or passion, and must be utterly indifferent to any suffering he may inflict, however disproportionate to the gain to himself. The larger his operations the greater intellect they require, the more cool and composed must be his judgment, and the greater the amount of torment the innocent will suffer. The defaulting banker, the lawyer who bolts with his client's money, the forger who ruins a firm, the embezzler who destroys a family, constantly inflicts as much suffering as the most violent of the brutes whom the magistrates, moved by some reasoning we have never been able to follow, so frequently let off with inadequate sentences. We abhor the brute who half murders his wife, but he is scarcely more cruel than the defaulter, who deliberately does acts which send whole families previously decent and respectable to the workhouse or the asylum. We detest the brutal rough, but is he more brutal than the agent, who quietly swindles an aged clergyman out of his all, and sends him to die, and his children to live, as paupers upon public charity? We are all agreed to hang the murderer, but is he so much worse than the man—we have known the case—who for years deliberately eats up old servants' savings and leaves them, in dozens at at a time, to suicide, starvation, or the Union? There is not a criminal lawyer in the country who does not know of cases where swindlers have destroyed whole families, have wrecked the happiness of dozens of persons, and have inflicted sufferings, which in their long duration are as much worse than physical pain, as misgovernment is worse than war, merely that they themselves might lead lives a little easier than they otherwise would have done. A fraudulent banker, a swindling attorney, a successful forger scatters misery broadcast, misery as acute as any ever inflicted by the rough who kicks his wife half dead, or beats a casual passer-by into a long and dangerous illness. Take the old Anglo-Indian graduate—we know of such a case—who, after forty years of most honorable labor, returns to England with a competence, to be swindled in the first month out of the whole by a rascally agent, and left for another quarter of a century a poverty-stricken pensioner on the charity of a friend. Which suffered most, he or the murderer's victim?—*London Spectator.*

NOW.

It is said that "God respects adverbs more than verbs." He cares more to have a man work well than to have him merely work. And there is one adverb that it is God's will that we should esteem more highly than it is our custom to do, and that is the adverb now. We live in the past, we live in the future, and the present we allow to slip through our hands. Yet we are dead to the past, we are not born to the future, and the present is our only time for doing, enjoying, living.

We must indeed think of the past to profit by the experience it has given us, to repent of our sins, and to make reparation where we have injured any one, but we must not let our life be in the past. We should use the past only to live better, to live more fully in the present. As regards the future, there is a certain provision for it, that is the duty of the present hour, but beyond that we should stifle anxiety and fear as not belonging to us. We should remember how often we have allowed ourselves to be distracted by dread of a future difficulty or sorrow, and when the time and place were reached, lo! the heavy stone was already rolled away, and angels with blessings stood awaiting us. We may rest assured that if we do our part in the present, God will take care of the future.

With us Christians, the bitterness of past days, whatever it may have been, should be both dead and buried. For is that bitterness sin? After repentance and all possible reparation for wrong-doing, it is both a duty and a privilege to rejoice in forgiveness.—*Church Journal.*

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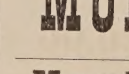

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Lve. Harrisburg....	8:00	1:35	4:15	9:10
Arr. Carlisle,.....	9:00	2:35	6:15	10:10
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg...	12:50	6:20		
DOWN TRAINS.	A.M.	A. M.	P. M.	P. M.
Lve. Martinsburg...		7:00		2:00
" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:20	6:00
Arr. Harrisburg.....	7:00	11:55	3:20	7:00
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General News.

HOME.

The melting of the snow on the Sierra Nevada mountains has caused a great overflow of the San Joaquin river, and thousands of acres of grain have been destroyed.

There was a grand parade and picnic of the Socialist Labor Party at St. Louis last Sunday Everything passed off quietly, and "there were no evidences of armed organizations, as was expected there would be."

The Fourteenth Annual Convention of the Pennsylvania State Sabbath-school Association, will be held in the Pine Street Methodist Church, in Williamsport, Pa., opening promptly at 3.30 o'clock, P. M., Tuesday, and continuing throughout Wednesday and Thursday, June 11, 12 and 13, 1878.

Every licensed liquor-seller in Alabama has taken this oath: "I do solemnly swear that I will not knowingly sell or give away any vinous or spirituous liquor to any minor or person of unsound mind, without the permission of his or her parent or guardian," and a violation of this oath is by express statute declared to be perjury.

The General Assembly of the Presbyterian Church is now in session at Pittsburgh. The body is very unwieldy, and the leading question seems to be reduced representation. A memorial tablet, commemorative of the union between the Old and New School Assemblies, was formally unveiled on Wednesday last. The tablet is of marble, and was paid for by an "oratorio," rendered in the church where it is placed. The border is oval at the top, and on either of the exposed corners are carved and gilded monograms—one the Greek letters "Alpha—Omega;" the other the Roman characters "I. H. S." The inscription recites, that in that Church the Assemblies were united after a separation of thirty two years, and contains the names of the Moderators.

The difficulties with Sitting Bull do not seem to be at an end. We quote from the *Press* a statement dated Winnipeg, Manitoba, May 19: "In consequence of telegraphic orders from Ottawa, a quantity of ball ammunition has been hurriedly despatched to Captain Nash, commanding infantry at Emerson, on the United States boundary. The press of this city warn the government of the necessity of sending special agents to explain the treaties to the Indians of the far West and allay their suspicions and discontent. A trader from Cypress Hill says Sitting Bull is camped north of there. The Indians in that vicinity all seemed friendly. Small bands were coming across the boundary, bringing spoils taken in raids on Black Hills trains, including many wholesale packages unbroken. The Indians were so well supplied that this trader made advantageous purchases from Sitting Bull to sell in Manitoba. He says there is much discontent among the Canadians at the diminution of buffalo. The Indians are stealing horses at every opportunity."

FOREIGN.

The English [illegible] subsided. Several mills have been burned, and the cotton districts are held in check by the military power.

The unruly elements of Europe help to complicate affairs. The Nihilists of Russia, the Communists of France, and the Fenians of England, who, it is said, are threatening another raid upon British America, all seem to need watching.

There has been but little change in European affairs since our last. The Russians, it is said, are preparing for a struggle near Constantinople, and efforts are made to induce the English government to withdraw her fleet. Lord Beaconsfield, who seems anxious to promote the war, in order that the British nation may reap the advantage of Russian victory, has gained something by delays, but the Czar has been on the alert, and his forces are described as in better condition than after the fall of Plevna. It is said that Russia contemplates an invasion of India in case war is declared, and also threatens British commerce on the high seas.

The text of the encyclical delivered by Pope Leo XIII. April 21, has arrived by the mails. The document excites great attention in Europe. On the restoration of the temporal power the Pope says: "It is neither by a passion for ambition, nor a desire for domination, that we seek this restitution, but solely on account of the duties of our charge, and by the terms of the oath which binds us. In addition, we are actuated not only by the consideration that the temporal power is necessary to us in order to defend and protect the full freedom of the spiritual power, but also because it is clearly shown that in the sovereign temporality of the Holy See are involved the public well-being and safety of human society. Consequently, in virtue of the duty of our mission, which obliges us to defend the privileges of the Holy Church, when the temporal power of the Holy See is in question, we cannot avoid renewing and confirming in these letters all the protestations and declarations that our predecessor, Pius IX. of holy memory, has on many occasions made and reiterated, as much against the occupation of the temporal power as against the violation of the rights of the Church."

On the 11th inst. the city of Berlin was greatly excited by the attempt of a man to take the life of the Emperor William. Two shots were fired at the royal carriage, after which the assassin ran, firing three more shots and then throwing his revolver away. The man's name is Hoedel. When arrested he denied that he fired at the Emperor. He affirmed that he was without work, and intended to shoot himself publicly to show the rich the present condition of the people. He stated that he shot once at himself, and could not account for the other three shots which were wanting in the chambers of his revolver. He thought he might have discharged them in the absence of mind. The prisoner was in possession of several Socialistic and Democratic writings, tickets of membership of several Berlin Socialistic Unions, and the likenesses of two socialistic leaders. He declared that he belonged to no party, was an anarchist, the enemy of all political parties, the present condition of society and public institutions. This tale will hardly bear the light, and attempted regicide is becoming so common that it is no longer regarded as excusable under pretext of insanity. The general hope is expressed that the crime will not be condoned.

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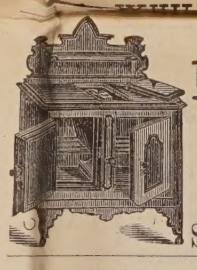

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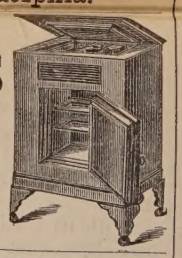

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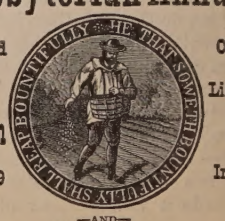

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The Messenger.

"As the Truth is in Jesus."

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Rev J C Bucher L M M

THE MESSENGER.

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Poetry.

IF I FORGET JERUSALEM.

O Church of Christ, Jerusalem!
Celestial grace is thine!
Thou art the dwelling-place of God,
The gate of joys divine.
Where'er for me the sun may set,
Wherever I may dwell,
My heart shall nevermore forget
Thy courts, Immanuel!

Jerusalem! Jerusalem!
I came to thee for rest,
And found it more than earthly peace
To be Immanuel's guest.
Or when I come to thee in joy,
Or when I come in tears,
Still, like the gate called Beautiful,
My risen Lord appears!

Jerusalem! Jerusalem!
Thy songs of praise how sweet!
The bells upon the Ephod's hem
To penitential feet!
How sweet to hear His word of grace
Whose power the heavens own,
Who scatters worlds like seeds in space
To blossom round His throne!

O Church of Christ, Jerusalem!
What grace to thee is given;
Thou art the dwelling-place of God,
The gate of earth to Heaven!
Where'er for me the sun may set,
Wherever I may dwell,
My heart shall nevermore forget
Thy courts, Immanuel!

—*Congregationalist.*

Communications.

For The Messenger.

SOMETHING ABOUT THE NEW TESTAMENT MANUSCRIPTS.

In his introduction to the Greek Testament, Alford gives a list of four hundred and sixty-nine manuscript copies of the New Testament, to which reference is made in the body of the work. But besides these, many others are known to scholars, of which Alford makes no mention. The entire number of manuscript copies of the New Testament known to be existence, is certainly not less than one thousand. These manuscripts are of various dates: two of them being assigned to the middle of the fourth century, two of them to the fifth, while some are as late as the sixteenth. They differ also as to contents as well as to date. Some of them are mere fragments, containing the Gospels but not the Epistles, or the Epistles but not the Gospels, or parts of both: while only a very few contain the entire New Testament as we have it at the present day. Nor are they all of equal value. As waters are purest nearest the fountain, so the earlier the date of a manuscript copy of the New Testament, the greater is its authority and critical worth. One can readily understand the reason for this, if he will but try the experiment of filling a sheet of paper with writing and have it copied by some twenty or thirty different persons in succession, each copying from the one immediately before him: the thirtieth copy will, in all probability, contain many errors as compared with the original document. It is almost impossible, indeed, to copy any lengthy piece of composition without mistake: and the oftener the document is copied, the greater will be the number of "various readings." The highest authority, therefore, necessarily attaches to those manuscript copies of the New Testament, which date to the middle of the fourth century. Had we only one single copy dating to the close of the first century, it would, of course, be of greater worth than any of the rest, perhaps than all the rest combined. But, there has not anywhere been found a manuscript copy of the New Testament older than about A. D. 350.

It is related, that shortly after his accession to the empire, Constantine (let us say about 325 or 30) wrote to Eusebius of Cæsarea, "To have prepared for him, by the best workmen, and of the best material, fifty copies of the entire Greek Scriptures: and ordered two of the government wagons, under the special care of a deacon of the Cæsarean church to transport these copies, when completed, to Constantinople for his inspection." What a priceless treasure those two wagon-loads of manuscripts would be to-day—fully worth their weight in gold in any Christian market. Whether any portion of the contents of those imperial wagons have come down to our day, may be questioned: for it is by no means certain that we owe any of the four most ancient New Testament manuscripts known to scholars directly to Constantine's wise precaution: and yet, it seems highly probable that to this circumstance we are largely indebted, indirectly at least, for the remarkable purity of the text of the Greek Testament.

We have said there are four manuscripts which, on account of their early date, occupy the first rank in point of critical authority and worth. These parchments are all said to have originally been of remarkable fineness and strength, though long since brittle with age: one being written in four columns to the page, one in three, one in two, and one in one. And what is particularly noteworthy, they are all written in large capital letters, without punctuation marks or stops of any kind—JUSTASIF ONESHOULDWRITETHISWAY. Even where a line ends in the middle of a word, there is no hyphen or other sign of connection; the next line simply goes on to finish the word.

In the Imperial Library at Paris, one of these most ancient parchments, called the Ephraim manuscript, is to be found. This venerable document has had quite a curious history. Somewhere in the twelfth century, some one, we know not who, took an old and probably scarcely legible copy of the New Testament in Greek, and erased the writing from the parchment as well as he could, in order to make room for the sermons of St. Ephraim (a contemporary of Constantine), which were accordingly written upon it. For nearly five hundred years whoever read these sermons of Ephraim never suspected what was beneath: for it was not until about 1650 that the true character of the document was discovered. But alas! like many preachers since his day, Ephraim was so plain, and the Evangelists and Apostles so obscure, that not much could be made out of it: until, after much hesitation in making so hazardous an experiment, in the year 1834 there was applied to the precious parchment a chemical wash of some sort, "which without throwing Ephraim entirely in the dark, made the Apostles and Evangelists somewhat more visible." (St. Ephraim's wash might be applied to many more modern sermons with equal profit. Every preacher should be well supplied with the article.) This celebrated parchment is assigned to the fifth century, was brought to France by Catharine De Medicis, and can be seen, we are told, in the Imperial Library at Paris,—though under no circumstances may it be touched, so frail has it become from its great age and the chemical wash.

In the British Museum is a second manuscript, the Codex Alexandrinus, dating also to the fifth century, kept opened in a glass case, like the former to be seen but not to be handled.

In the Vatican Library at Rome is a third, Codex Vaticanus, assigned by scholars to the fourth century, let us say about A. D. 350. Perhaps it was once carried in one of those two imperial wagons of Constantine? As it is some fifty or one hundred years older than either of the former, its critical worth is accordingly greater. But unfortunately, so jealous have the Roman authorities been, that it has never, until quite recently, been of much use to scholars. In 1810, Napoleon carried it with him to Paris, but it was afterward returned to the Vatican, where it has been jealously guarded ever since. In 1843, Tischendorf, the great critical scholar, after hard begging, was permitted to examine it, but only for two or three hours a day for several days, and even then so closely was he watched that whenever he was seen examining a text with particular care, the attendants forthwith snatched the precious parchment out of his hands!

Fortunately, however, a wise Providence has so ordered these things that the Protestant world has free access to a manuscript copy of the New Testament at least as old as that of the Vatican, if not even older. This is the celebrated "Codex Sinaiticus," so called from the place where it was found. The discovery of this most valuable manuscript, which was one of the greatest triumphs of modern Biblical science, was made by Dr. Tischendorf in the year 1859. Fourteen years previous to this date, that is in 1844, being on a tour of discovery in the East, and mousing around in old monasteries and forgotten libraries, wherever there was a smell of musty parchments, Tischendorf chanced to stop at the convent of St. Catharine on Mt. Sinai. In a certain waste paper basket from which the ignorant monks were in the habit of feeding their kitchen fire, and which basket was as regularly replenished with fresh stores of fuel from the library, he found a number of beautiful parchment leaves—fragments of a Greek copy of the Old Testament. Other fragments of the same were shown him by the monks, some of which he was permitted to carry off to Europe where they were afterward published. In the year 1853, he made a second visit to Sinai, but to his great grief no more fragments could be found, nor could any one tell what had become of the coveted manuscript as a whole. In 1859 he made a third effort, and this time [illegible] eminent success. Taking with him a copy of the Greek Testament, which he had published in Europe, as a present to the brethren of Sinai, and in various other ways having succeeded in gaining the good will of the monks, particularly of the steward of the convent, he was so fortunate as to get the steward to acknowledge that he had a very old manuscript in his possession. "Would the steward be so kind as only to let him see it?" The steward brought out, wrapped in a red cloth; laid it on a table; Tischendorf opened it, and beheld—"*quod ultra omnem spem erat*"—not only portions of the Old Testament, but the whole of the New Testament, besides the previously unknown Greek of the Epistle of Barnabas in full; and all clearly of the fourth century, as old as the oldest manuscript known to the Christian world, if not perhaps older. Can we wonder that the learned discoverer slept none that night, but sat down at once to the work of copying the most important parts, lest it should again escape him? Nor can we wonder that he begged, almost with tears, permission to carry the document to Cairo, with the purpose of there copying the whole of it. Which was accordingly done, the work being finished in two months' time. Afterwards, negotiations were set afoot for the transfer of the original copy to St. Petersburg, which he succeeded in accomplishing, the more readily, because the Czar was the acknowledged head of the orthodox Church, to which the monks and their monastery belonged. Unlike the jealous authorities at the Vatican, the Russian Emperor Alexander, ordered two hundred facsimile copies of it to be printed, which he presented to the learned institutions throughout Christendom. It is the only ancient manuscript known to contain the entire New Testament, is as old as the oldest, dates probably to the year 350 or thereabout, and *may* perhaps be one of those identical fifty copies which, once on a time, were hauled in a wagon from Cæsarea to Constantinople, under the charge of that Cæsarean deacon. Who knows?

MARTYN.

A GOOD TOUCHSTONE.—Show me the man you honor; I know by that symptom, better than by any other, what kind of a man you yourself are. For you show me there what your ideal of manhood is, what kind of man you long inexpressibly to be.—*Carlyle.*

For the Mes eng'r.

OUR IMMEDIATE NEED.

There is an immediate need of greater missionary activity in behalf of the German Reformed Church on the Pacific coast. If we, as a denomination of German origin, have a mission in these United States, we ought certainly endeavor to fulfill the same. In some of the older, eastern States, we have been established over a hundred years, and commendable progress has been made in organizing and fostering Reformed churches, in founding institutions of learning and encouraging the arts and sciences, literature and benevolence, etc. In the West, our Reformed Church, especially among the Germans, is also rising, and ere long will compete with the East in strength. The Pacific coast is a little world by itself. Owing to its splendid climate, wonderful natural resources from land and water, and romantic character of many of the early settlers, this is "a peculiar people;" and if not as religious as it ought, and hopes yet to become, it is full of energy, enterprise and push; and great things in a material, mental and religious point of view may yet be expected of the Pacific slope. Already we have a great State University at Berkley and a flourishing State Normal School at San Jose.

A Presbyterian Theological Seminary is located at San Francisco, with buildings, a learned faculty, and everything complete, founded and superintended by that scholar and Christian gentleman, Dr. Scott. A Congregational Seminary at Oakland, most beautifully situated and well sustained by our Yankee churches on the coast. Our Methodist brethren have a number of "Conference" schools, institutes, seminaries, etc. And how many other denominational schools of learning there exist here, it is not necessary to enumerate. There are many such, and most of them in a flourishing condition. Californians are warm friends and liberal supporters of education. The benevolence of this people is illustrated in the establishment of numerously well sustained asylums and hospitals for the poor, infirm, sick and lunatic. Whilst there are here many good and smart people, there are also in proportion to the population, perhaps, more insane than any where else in the world. We number about two thousand of such, and the State Lunatic Asylum at Napa is one of the grandest buildings in the world. It has cost already over a million of dollars, and is not yet complete in all its parts.

The Roman Catholic Church, as a denomination on this coast, surpasses all the rest in respect of churches, schools, asylums, monasteries, and also convicts and lunatics. Her members are mostly of Irish nationality and in prosperous material circumstances, owing to their early arrival in California. Some of the richest bankers in San Francisco and owners of the greatest gold and silver mines in California and Nevada, are staunch Roman Catholics of Irish birth.

Of Protestant-American churches this coast is literally teeming, but many of them are yet missions and generally well supported by their respective boards in the East. It seems California rich men, generally, are not rich in the grace of God, and the support of the Gospel falls largely on the minority of the godly poor. Also the hosts of foreigners do little for the support of the kingdom of Christ. In this respect California presents a peculiar church history. There are comparatively *few* churches on this coast, which have not been sustained by missionary funds from the East. The Presbyterian Eastern Board of Home Missions, after it has founded a hundred churches on this coast, and some of them have grown into powerful bodies, rich and influential, is obliged, and deems it a good investment to expend at least twenty thousand dollars annually for missionary purposes out here. The other American denominations are not less zealous in the good work of conquering this great country for the Lord of hosts. The Methodist Conference of California appropriates at least six thousand dollars annually toward the establishment and maintenance of German missions in California. And the Reformed Church—the whole Reformed Church in the United States? How much? Well, this will bring us to the point.

Our *immediate need*, as a denomination, on the Pacific coast, is a half dozen cultured German ministers and their prompt support. The fields are here, i. e., there are Germans out here who could and would be gathered into the Reformed Church in the course of time, by persevering, prudent labor, and faithful support of the Church East in missionary money. Other denominations are thus establishing themselves on this coast. Would we succeed we must immitate their example, and if we desire greater progress in our Church matters out here, it must be "forced" from without. A different policy then prevails here from that to which the East is accustomed. As a rule, these Germans out here will identify themselves with any of our two great Protestant denominations of German origin, that reaches and maintains the ground *first*. The Reformed Church is specially fitted to do missionary work on the Pacific coast, because it possesses the required qualification for that kind of toilsome work—a martyr spirit of zealous perseverance; for such are the indescribable obstacles in the way of California German missionary operations, that nothing short of apostolic zeal will prevail!

The fields are now open, next year they may be closed from our entrance and for ever. And even if in the future we might find an entrance in some of the fields, soon to be occupied by other denominations, if not by Satan, it would be twice as difficult and much more expensive than to cultivate them. The best material absorbed and poverty left behind, it is not so easy to found churches of the leavings. That gleaning missionary work our Church has carried on quite long enough! Good men too are waiting in the East and West to be "sent over" to help us, but the Board is powerless for want of the required means in hand. What shall be done? A foundation for the Reformed Church of the future has indeed been laid with much self-denial and incessant toil, but we want means to further build upon this foundation broad and high. In North Carolina the Reformed Church remained satisfied with its few churches at the first there established, and then gave up the race for conquest, and to-day, we all lament that our denomination neglected its opportunity of spreading in the sunny South. Shall this policy of neglect and slothfulness be repeated on this Pacific coast until too late?

All other denominations are establishing denominational, literary, scientific and theological schools on this coast, and liberal donations have been granted for this purpose, by friends of education and religion, East. It is ever difficult to obtain suitable ministers for our churches on this coast, from abroad, owing to our distance—3000 miles—from our established churches and theological institutions, and the great expense involved in the removal from the East hither. Our ministers are mostly too poor to incur an outlay of several hundred dollars or more, which their transfer to California involves; and the Board of Missions is no better able to advance the amount; nor are the churches on this coast sufficiently strong so as to assume a newly elected pastor's traveling expenses from the East. The peculiar habits of our California people also stand in the way of the easy success of every Eastern bred preacher. To labor successfully n California you must be Californianized!

Our youth cannot acquire a superior education except in other denominational schools and thus become, not unfrequently, proselytes; or attending our materialistic State University, become "smart," or our secular public school and continue in sinful conceit of self-importance. We need immediately a Reformed Mission Institute on the Pacific coast. In this school Christian young men could be prepared for Pacific coast missionary work, and also to do service in those still greater fields of our neighbors, the Chinese Empire, with four hundred million souls, and Japan, with thirty-five millions, and Corea, with twenty two millions. It would not be so difficult to send a missionary from California to Japan, as, strange to learn, it seems to be from Lancaster.

F. F.

CHARITY'S IMPLEMENTS.—The great weakness in our institutions is the great reliance on money—the least effective of the instruments of charity. Unofficial pity, fellow-feeling, patience, gentleness, wisdom, moral influence, all-conquering love—these are charity's nicest, best implements, and these become difficult of attainment and employment just as we get away from the individual and to the "society."—*Dr. John Hall.*

Family Reading.

A MOTHER'S THOUGHTS BY HER CHILD.

BY M. E. P.

O God of boundless purity,
How strange that Thou should'st give to me.
This young and tender heart,
To train to walk in Thine own ways.
That he may end his mortal days
In glory where Thou art.

Alas! how slow, how helpless too
Am I, this sacred work to do!
My utmost strength must fail,
Yet, Holy Spirit, if Thy power
Be given me from hour to hour,
I surely shall prevail.

O Gracious Influence, to his heart
Give will to choose the "better part,"
Which none can take away.
By him, O helping God, be found;
To him in gifts of love abound;
Be with him every day.

And, God of grace, his mother bless
With prayer, and faith, and watchfulness,
Now that she has a child.
Let not her weak indulgence spoil,
Nor yet her stern, harsh manner soil
This heart, so soft and mild.

Help her, in every act and word,
To follow close her lowly Lord;
Be this her only pride—
That she may holy influence shed
Around this dear immortal's head,
And keep him on Thy side.

Then, when the last trump shall sound,
And all before their Judge be found
To hear their sentence pass'd,
May he in glory then appear,
Receive the prize, thy "Well done" hear—
A conqueror at last.

Yes, may this soul, of rarer worth
To me than all the souls of earth,
But wear Thy diadem;
Then through eternity I'll raise
A mother's song of unmixed praise,
To Thee, redeeming Lamb.

—*Sunday Magazine.*

"AND A LITTLE CHILD SHALL LEAD THEM."

BY MRS. ANNIE A. PRESTON.

"The water is rising, granny."

"Well, well, girl, don't tell me that again. It's been a risin' ever sence yisterday mornin', and there's allus been such a miserable spell every Spring down here in Commerce street ever sence I lived in Har'ford, but it never does no particular hurt only to scare folks. This old house has stood here for I don't know how many a year, and the water's been up all around it, and filled the sullar and the rooms below time and agin, but the old thing has allus struck, and 'twill now. We've got 'nough t'eat and coal 'nough, and I've got washin' and ironin' 'nough to keep me a busy week, and *water's* handy—ha, ha!"

"It's got clear up on State street as far as Glezier's store," shouted a voice from a passing skiff; "you had better get out of this, little one."

"Do let us get out our things, granny, and go," entreated the child.

"I won't, I tell ye. Now come along and punch down the clothes in the biler and keep the fire agoin'. There's no danger," she shouted back to the boatman. "I've lived here in Har'ford longer'n you have. I'll stick to this here old shell of Imlay's 's long's there's two boards and a nail to hold 'em together; and ye needn't come 'round here agin a settin' this young un crazy with yer bugbear talk."

"All right," said the boatman, "go your own gait, but it's just the same as murder to leave that child there."

The boatman rowed away. The old washerwoman took a pull at a black bottle on the shelf back of the stove, and returned to her tub.

Darkness soon gathered over the waters. The old washerwoman finished her task, drained the whisky-bottle, and throwing herself on the bed in the corner of the room, was presently fast asleep. The child, wrapping an old shawl about her shoulders, knelt by the open window and gazed far over the mighty current at the glimmering lights in East Hartford.

Late in the evening four young men, belonging to the first society in the city, gathered in the law office of one of their number, were discussing religious topics.

"Well," said the tallest and oldest of the party, rising and putting on his light spring overcoat, "all the logic and eloquence you use in asserting your belief in the supernatural, in this efficacy of prayer, as it is termed, fail to convince me. I am an unbeliever, an 'infidel,' if you choose to call me one, and shall remain one till the end of the chapter. I must see things with my own eyes, hear with my own ears and believe with my whole heart, before there can be any change with me. Come on now; let us go down the street and see if the river is still rising."

Presently the young men were on their way down the crowded street and were standing on the water's edge. There were great numbers of boats flitting about, the occupants of which were picking up floating *debris*, pieces of furniture, boxes and barrels, and pigs and chickens, and rescuing people who were clambering out of the upper windows of their flooded tenements as the river rose higher and higher.

"This must be a good deal like Venice," said one of the young men. "Let's hail a gondolier and take a row down Commerce street and about."

So they rowed up to the old bridge, until the boatman urged them to go no farther, and they were left alone, with only one glimmer of light visible in the vicinity.

Here and there, among the broken and drifting clouds, a star was to be seen, its reflected rays dancing upon the waters for a moment and then disappearing. The two young men had now reached the upper portion of Commerce street, and were near the old bridge, the red stone piers of which were almost lost to sight in the angry flood, and whose long black outlines were quite lost in the gloom of the opposite river bank far beyond. The current here was so strong, and the locality appearing so completely deserted by the inhabitants, that the young men now found no boats to impede their progress. But one light was seen in the vicinity. That, a faint glimmer, seemed to proceed from one of the tenement houses, a little farther on. Thither they were proceeding when a boatman from below halloed to them: "Say! don't go up any farther, boys; there's an ugly current that sets in from Charles street up there at the corner; besides, there are heavy timbers coming down, and if one of them should strike your cockle-shell it would swamp you in no time."

"We had better go back now, Charles; I had no idea of coming as far as we have. We may be of some assistance to somebody or somebody's pig, on our way back."

"Do let us go just a few strokes further up and see where that flicker of light comes from."

"All right; go ahead. Hark! do you hear that?"

They ceased rowing, and listened to a clear, childish voice floating with a strange sweetness above the sullen roar of the waters.

"Does it come from the sky?"

"No, George, it comes from where that bit of light is, and that's in that old house on the corner there, and it's bound to go in the freshet. There's some one left in it, sure. Hark again. It is a child singing. Hurry, Charles."

The oars flew in rapid strokes now, and the little boat struggled against the heavy, swirling current.

As the young men drew near the building and one of them was getting hold of one of the half-rotten pillars of the tumble-down portico over which was the window whence the light hardly perceptible now as they were close upon it, proceeded, little Maggie Gordon clapped her hands joyfully, still singing the refrain, "Will you go, will you go, go to that beautiful land with me?" Then leaning out from the open window, and looking down at the occupants of the boat, she said artlessly, "I knew you'd come, for, you see, I told God all about it. Are you angels?"

"No, little one," said George in a voice that trembled at first a little. "God sent us instead of angels. Jump, and I will catch you. Is there any one else in the house?"

"No, sir; granny was here, but she drank up all the whisky and then she went to sleep. I was so tired and I had cried so much, I went to sleep too."

"Where is she now, and why were you left here?" asked Charles, placing the child carefully at his feet in the boat.

"Well, we slept and slept till all at once, not a great while ago, granny jumped off the bed kind of crazy-like, as she is after she has the whisky and sleeps a good while. She forgot the water, I suppose, for she started to go down stairs. I heard a great splash, and then I was alone. Then I didn't know what to do, I was so sleepy and frightened and tired, and I was afraid to go to the door and look down on the black water. But pretty soon I began to think how Father Hawley had said in the Sunday-school up in the old church on Front street—'If folks will pray to God when they are in trouble, He will hear them and help them.' Then I remembered that my teacher said that praying was just like talking to God; so I said, 'Dear God, I haven't thought much about praying to you, for there hasn't been much the matter. But now the water is way up high, and granny's gone, and I am all alone. There aren't any folks around here now, and it's growing darker and darker, and I don't know what to do. Won't you please send some one to come and take me away? and I'll promise to be good, and not forget you again." And then I thought that they always sang in Sunday-school after they prayed; so just now I began to sing 'Beautiful Land,' because I wanted to get on some dry land so bad. When I was singing I wasn't so afraid and so lonesome; so I kept singing till you came."

So was the prayer of a little child answered.—*S. S. Times.*

BRUSSELS CARPETS.

Some of our housekeeping readers may be interested in knowing the manner of making Brussels carpets, as described by a manufacturer: "Brussels carpets may consist of six thicknesses of worsted; they are also made of five, four, three, and even two thicknesses, but usually of three, four and five. Brussels carpet which consists of six thicknesses is termed a 'six-frame carpet,' and, in like manner, one formed of five thicknesses is 'five-frame,' one of four thicknesses 'four-frame,' and so on. The greater the thickness the better the carpet. What are termed Wilton carpets may be described as Brussels carpets with a velvet instead of a looped pile. They are made in the same manner as Brussels carpets, only the wire over which the warp threads pass is larger, and its end is flattened into a blade resembling that of a pocket-knife. The increased size of the wire makes bigger loops, and the knife-blade cuts the loops as the wire is drawn from the carpet, making a velvet-like surface. 'Tapestry' carpets have a looped surface like Brussels, but the loops are often cut when a 'velvet pile' carpet is formed—the velvet pile bearing the same relation to tapestry that Wilton does to Brussels."

MEN'S PART.

Most of the preachments we have seen from the text of happy homes have been aimed at the women. This is natural enough, for they are the home makers of the world; but we desire to nudge the heads of the households, and ask them how they are performing their responsible part in the realm of home. Their forte lies in breathing and enjoying the atmosphere after somebody else has made it; and but a few can get along and make known their authority without "raising a breeze" in it. Men are too busy, too much preoccupied, too impatient and thoughtless, and, it must be said of some of them, too selfish, to do their fair share of that pre-eminently millenial work, the creating of a happy home, wherein love reigns supreme, and amiability, affection, cheerfulness, joy, and peace are the natural conditions of family life.

Now, in certain things, man has been a constitutional shirk from the time of Adam—if the scientific gentlemen have left us any Adam—down to this day. Men will fight for their homes, and make slaves of themselves to their business to maintain them; but like the proverbial man who would die for a woman, but would never bring up a scuttle of coal, they can't tell what their children are studying at school, who their mates are, what they are learning of good or evil, or hardly anything else that a father ought to know concerning his offspring. It is so sad a fact as to spoil the satire when it is said that many a father finds his Sabbaths and holidays too few to "become acquainted with his boys." But we maintain that a father who hasn't time to be a father to his children, with all that that includes, has no right to have any. He wrongs them, robs himself, puts an unjust responsibility upon the mother, and neglects his highest duties, human and divine.

There are so many ways in which a father may contribute to happy home life that it seems strange the number of houses should so greatly exceed the homes. It takes so little to make children happy at home that it is a wondrous pity that so many little ones are miserable, uneasy, or discontented. If for an hour after the evening meal the father should give himself to his children, would the mother wear out so fast, or the children be so lawless, troublesome and uncomfortable? What a ministry for good to both parties is a papa's frolic with the babies! What an interest is added to the books, the drawings, the games, or even the studies, if the father enters into them!—*Golden Rule.*

PLAIN TALK TO A GIRL.

Your every-day toilet is a part of your character. A girl who looks like a "fury" or a sloven in the morning is not to be trusted, however finely she may look in the evening. No matter how humble your room may be, there are eight things it should contain, viz.: a mirror, wash-stand, soap, towel, comb, hair, nail and tooth brushes. These are just as essential as your breakfast, before which you should make good and free use of them. Parents who fail to provide their children with such appliances not only make a great mistake, but commit a sin of omission. Look tidy in the morning, and after the dinner work is over improve your toilet. Make it a rule of your daily life to "dress up" in the afternoon. Your dress may or may not be anything better than calico; but with a ribbon or flower, or some bit of ornament, you can have an air of self-respect and satisfaction that invariably comes with being well dressed.—*Lutheran Missionary.*

LITTLE CROSSES.

As a general thing, it may be expected that all Christians will find themselves able to bear the great crosses of life, because they come with observation; they attract notice by their very magnitude, and by putting the soul on its guard, give it strength to meet them. But happy, thrice happy, is he who can bear the little crosses which ever lie in wait, and which attack us secretly, and without giving warning, like a thief in the night.

MINDING EARTHLY THINGS.

We ask for *honor;* and to us is given
To be the sons of God, the heirs of heaven!
The "King of kings" prepares above the sky,
At His right hand a seat of royalty;
But we accept it not; earthly renown
Is all we ask—we spurn a heavenly crown.

We seek for *wealth.* The "pearl of price unknown"
At once a bounteous God would make our own.
Freely would His munificence dispense
An "incorruptible inheritance."
But no; when perishable things are o'er
We seek enduring treasures—not before!

We pant for *fame.* In characters of gold,
The "Book of Life" is to our view unroll'd;
And there Jehovah would record our name,
Among the chosen friends of Christ the Lamb.
But our ambition soars not to the sky—
Enough an earthly immortality!

We ask for *bliss.* God has for us in store
"Fulness of joy—pleasures forevermore."
But here, too, we refuse the proffered good,
Because 'tis given us in such plenitude.
We would for time's few fleeting days be blest,
Heedless of an eternity of rest.

Oh, how unworthy the immortal mind,
Its every wish to fleeting time confined!
If from this transitory scene we rise,
To a bright home of glory in the skies,
How like the vision of an infant's dream
Will such low thoughts, such mean conceptions seem!

—*Exchange.*

WOMEN IN THE EAST.

Hebrew women, for instance, were simply merchandise, bought, as Rachel and Joseph, and handled to suit the safety or pleasure of their owners, as Rebecca and Sarah in Egypt and Gerar. Yet Athalia, daughter of Omri, sat on the throne six years; and Alexandra, a Hebrew woman, reigned over them. Semiramis, a woman in Assyrian slavery, became a queen and made her name great by the building of Babylon in a single year.

Though the Turks had power of life and death over their wives, and if they rebelled under the terrible tortures and punishments of their lot, the very inexpensive power of divorce, by simply answering when they ask permission to go out, "Go," without adding, "But come back again," yet in 1830, the greatest actual power in Turkey was Sultana Valeydeh.

Persian women of the lower classes are menial slaves, supporting masters of unlimited power who do absolutely nothing themselves, and the upper classes rarely leave the harem from the cradle to the grave. Yet, Cassandana, wife of Cyrus, "ruled Cyrus and Persia as she would," and ruled so well, that at her death the nation mourned twenty days. "Mourned for a woman!"

The worst effect of Mohammedanism has been its degrading of women, but the wife of "The Prophet," Kadijah, was the first to accept his religion, and as he afterwards said, "the greatest, best and most powerful of all who accepted it."

Brahmin women never see the face of man, except those of their husbands, nor any walls but those of their own harem, and while their husbands are away, are hardly allowed the necessaries of life. Yet the world is indebted to Mherul Nisa for its first beautiful cashmere shawls, and the existence of that exquisite perfume, attar—properly spelled atyr—of roses. Her name was stamped upon the coin of India, and the title given her of Noor Jehan, "Light of the world."

All the cotton and silk used in Burmah is the work of her women, and those exquisite fabrics and delicate designs displayed at the Centennial might well have been placed in a woman's pavilion, for they were all the work of gentlewomen of Burmah, for which they had probably received blows that they had not worked faster, and for their endurance and perseverance, cheered by the proverb, "Woman has many lives and bears much killing."

Siamese women fight beside their husbands, and often in front of them, who at home are beaten like beasts to all manner of drudgeries. They, however, have the uncommon privilege of refusing an offered husband if they choose, and take their revenge in advance by refusing any one who comes without a number of human skulls taken in battle.

Chinese women are, perhaps, of all, the most secluded in the upper classes. The bride is not seen by the bridegroom till, in a close palanquin, she is brought to his door, where, in full dress, with the key of the palanquin that has been sent him in advance, he awaits her. He has the one alternative of refusing her, if she displeases him, at the cost of double the amount paid for her.

She is his slave complete, except that he cannot sell her until he has gained a divorce, and is subject to such mottoes as "first dressed and last undressed all the year round," and the like, and, in some parts of China, to a divorce that consists in simply breaking "chopsticks" before witnesses. Many writers, however, ascribe the first spinning to the wife of the Emperor Yao, and the discovery of the use of the silk-worm was the work of the wife of Hoang Ti. Silk-worms, until lately, were cared for entirely by women, called Tsam Mow.

In Liberia, where the marriage ceremony consists of the bride's taking off the bridegroom's shoes as a sign of subjection, and being laid at his feet with the expression, "Wolf, take thy lamb," the physicians and sorcerers feared and obeyed by men are chiefly women.

In Java, before Mohammedanism found the island, women were considered equal with men, and in Celebes, where there is an elective government, the throne was oftener held by women than men.

Notwithstanding the general degradation of the sex, energetic, powerful women have made their power felt in Egypt. The wife of Mohammed Ali was made judge by the people, who rarely appealed to the Basha, and when they did, received the reply: "By my two eyes! if she requires it, it must be done, though it be through fire, water, and stone."

Dido, sister of Pygmalion, King of Tyre, was founder of Carthage. Mr. Park, the great American traveler, pays this tribute to the women of Africa: "In all my travels, I never addressed language of politeness to dark-skinned women without receiving a polite reply; and, if hungry, thirsty, wet, or sick, never failed to receive assistance from them."—*Hartford Post.*

Useful Hints and Recipes.

COLD LAMB.—Cut up the lamb in small pieces, place in a skillet, with one chopped green onion, salt, pepper, one bay leaf, and green peas, the canned will do, in quantity with the meat, a little of the cold lamb gravy, flour and butter, and water just sufficient to cover it evenly; let simmer one-half hour. When done, add the juice of a lemon.

COFFEE STEEPERS.—Be careful to keep the coffee (or tea) steepers clean; they should be almost as bright inside as out. From continual use a thin coating forms on the inside of the steeper, which in time becomes rank and taints the flavor of the coffee. Always rinse the steepers with boiling water after using, and at least twice a week throw in a tablespoonful of pulverized borax; fill the steeper nearly full of boiling water, and let it boil up for ten or fifteen minutes; scour it well with borax, rinse in hot water, and wipe out perfectly dry.

BEEF CAKE.—The remains of cold roast beef; to each one pound cold meat allow quarter pound bacon or ham; seasoning to taste of pepper and salt, one small bunch of minced savory herbs, one or two eggs. Mince the beef very finely (if under-done it will be better), add to it the bacon, which must also be chopped very small and mix well together. Season, stir in the herbs, and bind with an egg, or two, should not one be sufficient. Make it into small, square cakes, about half an inch thick, fry them in hot dripping, drain them, and serve in a dish with good gravy poured around.

HOW TO BAKE BEANS.—The receipt for baking beans after the real New England style is as follows:—Pick over the beans carefully, wash clean with cold water and place in a kettle, covering them two or three inches deep with water, and parboil one hour. Having selected a piece of nice home-raised pig pork, well mixed with lean meat; about one pound to one quart of beans, place it in a pan, and turn the water from the parboiled beans over it while hot, draining all the water from the beans. Place the beans in an earthen crock, filling about two-thirds full; scrape the rind of the pork thoroughly, until it looks white and nice, then rinse it in clean water and score the rind through about one-half inch apart, and place on top of the beans, burying it about half its thickness in the beans, rind uppermost; add water enough fairly to cover the beans, and place in a moderately hot oven, and bake three or four hours.—*Country Gentleman.*

Miscellaneous.

LICHEN.

BY MISS KITTIE M. EBY.

Little lichen, fondly clinging,
In the wildwood to the tree;
Covering unseemly places,
Hiding all thy tender graces.
Ever dwelling in the shade,
Never seeing sunny glade.

Little lichen, emblem sweet
Of a friend, whom now I greet;
She, too, dwelleth in the shade,
Pining not for sunnier glade,
Clinging to the dear home-walls,
Where scarce a ray of sunshine falls.

Yet in her heart such love abideth,
That she like the dark places hideth;
She would not be a roadside flower,
Nor long to dwell in sunny bower;
She loves the deep and woody shade,
She loves the dark that God has made.

She is not dazed with golden glare
Of worldly joy, however fair;
And in her little corner shineth
A purer light, my soul divineth,
Than any earthly sunshine bringeth;
A light from Him to whom she clingeth.

—*In March number of Frank Leslie's Sunday Magazine.*

TURKISH LOVE OF WATER.

A Turk thinks he can do nothing so grateful to God and man as the setting up of a fountain by the roadside or in the streets of the city, where the wayfarer and his animals may appease their thirst and bless the name of him who provided for their wants. Often in my travels, says a correspondent, I have halted beneath the shade of a wide-spreading plane tree to slake my thirst at the limpid waters of a marble fountain, and to repose from the noonday heat. There is always some edifying distich from the Koran, that "Water is the gift of God, and blessed is he who distributes it," or that "Water is the source of health and life," etc. There is a practical piety in these monuments of charity that speaks well for the benevolent disposition of the Mussulman. The Turks are great consumers of water, and they are good judges of its quality and nice in what they use. The favorite water, that is sold at a para a glass in the streets, is from Asia; either from Tchamildja, on the mountain about Scutari, or from Karakoulak, some ten miles up the Bosphorus, several miles inward from Belcos. This is brought to the landing in barrels, on horses' backs, put in barges, and in this way carried to Constantinople before daylight. Notwithstanding the length of the journey, it is as clear as crystal. The venders cry it as, "Bowz guibi"—as good as ice. A pasha will drain two goblets at a swallow. As water is said to have fattening properties, the large draughts they take of it may be the cause, in part, of the obesity to which both sexes of the Turks are subject.

FENCING IN JAPAN.

A famous company of professional fencers were performing at Yokohama while I was there, and we went to see them along with several English residents, who had been many years in the country, but had never witnessed a similar exhibition. The gladiators were encased in armor, and were distinguished from each other by the color of their cuirasses. Their appearance was heralded by a blast from a conch shell, and all their proceedings were superintended by a handsome young man, attired and shaven in the most orthodox style. Wielding his fan like a marshal's truncheon, he set the combatants upon each other, and separated them with loud ejaculations. At each corner of the arena sat a judge, with all the dignity of a Roman Senator, motionless and silent, until referred to upon a doubtful point of order. Cuts are interchanged so rapidly that it is often hard to say who had dealt the successful stroke. The weapons are long bamboos held in both hands like quarter-staffs, and any sort of blow above the waist is permissible, but the favorite is a good crack on the top of the helmet. Occasionally the combatants get too near together for striking, and the struggle becomes literally hand to hand until they are separated; notwithstanding their savage yells and fierce blows, they preserve the perfect good humor characteristic of their race. By way of variety there was a fight between the sword and the "morning star," a sphere fastened by a cord to a spiked handle. Although the latter appeared to be the inferior weapon, its bearer did not come badly off, as he played the part of retiarius with the ball and string, and when at close quarters brought his sharp hook into active operation. Then two girls, elaborately attired in the wide sleeves and trowsers of Japanese knights, attended by female squires to arm and equip them, took their places on opposite sides of the lists, and went through the motions of a fight, one having a halberd and the other a couple of swords. Finally another Amazon had a duel with a male antagonist, and completely overthrew him; but this was a mere burlesque, as he evidently tumbled over on purpose, and behaved like the clown in a pantomime, whereas an air of stern reality pervaded the other mimic battles. It is remarkable that the Japanese are able to derive keen enjoyment from performances which involve no peril to life or limb, and if their public spectacles differ in this respect from those of the Roman amphitheatre, they also compare favorably with many which find favor in the eyes of the British public. Various games of skill, including the "Go bang," are popular, but the passion for gambling and cock fighting, so strongly developed in most parts of Eastern Asia, is not conspicuous in Japan, where animals in general may be said to have a good time.—*The Fortnightly Review.*

SIBERIAN EXILES.

The exiles who live in the mines are convicts of the worst type, and political offenders of the best. The murderer for his villainy, the intelligent and honest Polish rebel for his patriotism, are deemed equally worthy of the punishment of slow death. They never see the light of day, but work and sleep all the year round in the depths of the earth, extracting silver, or quicksilver, under the eyes of taskmasters, who have orders not to spare them. Iron gates guarded by sentries, close the lodes or streets at the bottom of the shafts, and the miners are railed off from one another in gangs of twenty. They sleep within recesses hewn out of the rocks—very kennels—into which they must creep on all fours. . . . They have only two holidays a year—Christmas and Easter—and all other days, including Sundays, they must toil until exhausted nature robs them of the use of their limbs, when they are hauled up to die in the infirmary. Five years in the quicksilver pits are enough to turn a man of thirty into an apparent sexagenarian, but some have been known to struggle on for ten years. No man who has served in the mines is ever allowed to return home. The most he can obtain in the way of grace is leave to come up and work in the road gangs, and it is the promise of this favor, as a reward for industry, which operates even more than the lash to maintain discipline.

MAGNIFICENCE OF ANCIENT ROME.

The following vivid pen-picture is from "The Old Roman World," by John Ford: If anything more were wanted to give us an idea of Roman magnificence, we would turn our eyes from public monuments, demoralizing games and grand processions; we would forget the statues in brass and marble which outnumbered the living inhabitants, so numerous that one hundred thousand have been recovered and still embellish Italy, and would descend into the lower sphere of material life—to those things which attest luxury and taste—to ornaments, dresses, sumptuous living and rich furniture. The art of working metals and cutting precious stones surpassed anything known at the present day. In the decoration of houses, in social entertainments, in crockery, the Romans were remarkable. The mosaics, signet rings, cameos, bracelets, bronzes, chains, vases, couches, banqueting tables, chariots, colored glass, gilding, mirrors, mattresses, cosmetics, perfumes, hair dyes, silk robes, potteries, all attest great elegance and beauty. The tables of thuga root and Delian bronze were as expensive as the sideboards of Spanish walnut, so much admired in recent great exhibitions. Wood and ivory were carved as exquisitely as in Japan and China. Mirrors were made of polished silver. Glass cutters could imitate the colors of precious stones so well that the Portland vase from the tomb of Alexander Severus was long considered a genuine sardonyx. Brass could be hardened so as to cut stone. The palace of Nero glittered with gold and jewels. His beds were of silver and his table of gold. Tiberius gave a million of sesterces for a picture for his bed-room. A banquet dish of Drusillus weighted five hundred pounds of silver. The cups of Drusus were of gold. Tunics were embroidered with the figures of various animals. Sandals were garnished with precious stones. Paulina wore jewels, when she paid visits, valued at $800,000. Drinking cups were engraved with scenes from the poets. Libraries were adorned with busts and presses of rare woods. Sofas were inlaid with tortoise shell, and covered with gorgeous purple. The Roman grandees rode in gilded chariots, bathed in marble baths, dined from crystal cups, slept on beds of down, reclined on luxurious couches, wore embroidered robes and were adorned with precious stones. They ransacked the earth and the seas for rare dishes for their banquets, and ornamented their houses with carpets from Babylon, onyx cups from Bythinia, marble from Numidia, bronzes from Corinth, statues from Athens—whatever, in short, was precious or rare or curious in the most distant countries. The luxuries of the bath almost exceed belief, and on the walls were magnificent frescoes and paintings, exhibiting an inexhaustible productiveness in landscape and mythological scenes, executed in lively colors.

But these were not all. The most amazing wealth and the loftiest taste went hand in hand. There were citizen nobles who owned whole provinces; even Paula could call a whole city her own. Rich senators, in some cases, were proprietors of 200,000 slaves. Their incomes were known to be $5,000 per day when gold and silver were worth four times as much as they are now.

ORIGIN OF THE SPANISH MERINO SHEEP.

The valuable race of the Spanish Merino sheep is probably an inheritance of Roman civilization. The race most prized by the Romans was called the Tarrentine, from Tarrentine, a town settled by a Greek colony. They were called also Greek sheep. Their wool was of exceeding fineness, and they were protected by coverings of skins, and were also carefully housed, and often combed and bathed in oil and wine. Hence they were delicate. Columella, the eminent agricultural writer of the Romans, who lived in the country before the Christian era (De Re Rustica, Lib. vii., chap. 2), says, that his paternal uncle, M. Columella, "a man of rare genius and an illustrious agriculturist," transported to Cadiz to his farm-lands which were in Bœtica, comprehending a part of the present province of Estremadura, some wild rams of admirable whiteness, brought from Africa, and crossed them with the covered or Tarrentine ewes. Their offspring, which had the paternal whiteness, being put to paternal ewes, produced rams with a fine fleece. The progeny of these again retained the softness of the dam and the whiteness of the sire and grandsire. Our agriculturists undoubtedly imitated Columella, and a stronger constitution was thus imparted to fine fleeced but delicate sheep of ancient Italy. That this improvement commenced in ancient Spain is further established by the testimony of Strabo, who says, in his geography of that country (Lib. iii.., chap. 2), that in his time, that of the emperor, Tiberius, wool of great fineness and beauty was exported from Huddilanta, a part of Africa, and that the rams were sold in that province for improving the breed for a talent each, or about one thousand dollars. When the Roman empire was overrun by the barbarians, the Tarrentine stock of Italy, being very tender, became extinct, but the improved stock of Bœtica, living in the mountains, survived, and was perpetuated by the Moors, who, skilled in the textile arts, could appreciate its value. It still exists in the Merino of Spain. If this view is correct, the Merino race is the most important surviving relic of the material civilization of the Greeks and Romans.—*Fleece and Loom.*

ESTHETIC REASONS FOR OBELISKS.

Egypt is the land of colossi. The notion of bigness seems to have held a closer grip over the despotic Egyptian mind than over any other psychological specimen with which we are acquainted. It does not need a journey up the Nile to show us their fondness for the immense; half an hour at the British Museum is quite sufficient. Now *why* did the Egyptians so revel in enormous works of art? This question is usually answered by saying that their absolute rulers loved thus to show the vastness of their power; and doubtless the answer is very true as far as it goes, and quite falls in with our theory given above. But it does not *always* happen that despotic monarchs build pyramids or Memnons; and the further question suggests itself—what was there in the circumstances of Egypt which determined this special and exceptional display of architectural extravagance? As we cast about for an answer, an analogy strikes us at once. Taking the world as a whole, I think it will be seen that the greatest architectural achievements are to be found in the great plain countries, and that mountain districts are comparatively bare of large edifices. The plain of Lombardy, the plain of the Low Countries, the plain of Chartres, the lower Rhine Valley, the eastern counties—these are the spots where our great European cathedrals are to be found; and if we pass over to Asia, we shall similarly discover the country for pagodas, mosques, and temples, in the broad basins of the Euphrates, the Ganges, the Indus, the Hoang-Ho and the Yangtse-kiang. No doubt castles and fortresses are to be found everywhere on heights for purposes of defence; but purely ornamental architecture is most flourishing in level expanses of land. Now there is no level expanse in the world, habitable by man, so utterly unbroken and continuous as the Valley of the Nile. Herein, doubtless we have a clue to the special Egyptian love for colossal undertakings of every sort. Let us proceed to apply it psychologically. Children at play on the sands do not pile up their great mound in the midst of rocks and boulders. On the contrary, they choose a level space, where no neighboring object overpeers and casts into the shade their little colossus—not by premeditation and concert, of course, but by instinctive feeling that a big heap will look bigger just here. So with primitive man; he puts his tumulus not in the midst of natural elevations which mock his puny efforts, but in some wide plain where its size comes out by contrast with the small objects around. And as civilization advances, it will naturally follow that man will most indulge his love for conspicuous displays of material power in those places where such displays produce the greatest effect. In mountain countries, man's handiwork is apt to be dwarfed by the proximity of nature's majestic piles, and his *amour propre* is not constantly stimulated to some greater and yet greater achievement; but in wide and level valleys the effects he can produce are so relatively striking that every despot is urged on by an overwhelming desire to outdo the triumphs of his predecessors. From Timur's pyramid of skulls to the Arc de l'Etoile, in Paris, one sees the same spirit of boastfulness, allied with the same predatory instinct, running through the long line of columns, pillars, triumphal arches, and Nelson monuments.—*The Cornhill Magazine.*

Selections.

Persecution tends to strengthen a good cause.

Time sits heavily when it is badly employed.

Tender tones prevent severe truths from offending.—*Anon.*

We may know what Christ has done for us by what He has done *in* us.

The Bible is a window in this prison of hope, through which we look into eternity.

If religion has done nothing for your tempers, it has done nothing for your souls.

As soon as God makes a man a Christian by faith, Satan loses a subject and finds an enemy.

When ye have shut the doors, and have made all dark within, remember never to say that ye are alone, for ye are not; but God is within.—*Epictetus.*

Let us pray God that He would root out of our hearts everything of our own planting, and set out there, with His own hands, the tree of life, bearing all manner of fruits.—*Fenelon.*

When roused to rage, the maddening populace storms, their fury, like a rolling flame, bursts forth unquenchable; but give its violence way, it stands itself, and its force abates, learns to obey and yields it to your will.—*Euripides.*

There is many a soul trudging along life's pathway with weary, uncertain steps, sad and down-hearted, who would, if there was a kind hand reached out to help him, walk erect and step lightly, and even sing while passing over the rough places.

Allowing the performance of an honorable action to be attended with labor, the labor is soon over, but the honor is immortal; whereas, should even pleasure wait on the commission of what is dishonorable, the pleasure is soon gone, but the dishonor is eternal.—*John Stewart.*

The idol in the market stands,
Wrought deftly by the graver's hands,
And visible to every eye.
Yet doth a truer idol lie
That monarch's cruel heart within,
And fashioned out of his great sin.
Self is the name by which they call
That idol,—type of idols all.
—*Translated from the Arabic.*

It is your duty and your privilege to pray very earnestly that your minister may become a blessing to you and to others; and if Christ gives you a minister who is a burning and a shining light, "take heed that you love and rejoice in his light;" let your frequent petitions be to him for instruction in soul crosses and under spiritual difficulties, and thus walk as children of the light, that your path may be the path of the just, which shines more and more unto the perfect day, and the end of your course shall be in those blissful regions of everlasting light, where you shall shine forth with your minister, and both with Christ as the sun in the kingdom of the heavenly Father.—*Jonathan Edwards.*

Science and Art.

Artificial flowers are now made so skilfully that it is difficult to tell them from the genuine. Each being perfumed with its natural odor, this deception is rendered the more complete.

NEW WATER MOTOR.—Mr. W. F. Fyster, of Chambersburg, Pa., has invented an improved Water Motor for driving light machinery. The class of motors to which this invention belongs is that which employs a wheel having buckets upon its periphery, against which the stream of water is made to impinge. The improvements consist in the peculiar construction of the wheel, which is made of two convex disks with a trough shaped periphery, carrying two rows of buckets; in the construction of the case, which is divided horizontally and arranged so as to be readily taken apart, and in the devices for preventing leakage at the joints.—*Scientific American.*

BOTTLING AIR FOR FUTURE EXAMINATION.—During the Centennial summer samples of air were collected on various occasions upon the exhibition grounds at Philadelphia, and in the different buildings; also in this city, in Brooklyn, Hoboken, and on many of the Adirondack mountains, with a view to transmitting them to the chemists of 1976, to determine whether the earth's atmosphere is undergoing change. That the atmosphere has undergone enormous changes since the earlier geological ages is beyond a doubt. The present quest on is whether such changes are still slowly going on, and what their nature may be. The ordinary statement that the air has an invariable composition is not strictly true, since samples of air collected at different times and in different places, are never found to be absolutely identical. The difference may be slight; but an apparently insignificant decrease in the percentage of oxygen becomes of grave importance when the deficiency, as is usually the case, is made up of less beneficial elements.—*Scientific American.*

RAISING THE OBELISK.—The plan for raising may be very briefly described. The column will be fitted with a powerful iron jacket as near the centre of gravity as is wanted, and this jacket has two massive iron trunnions, just like the trunnions of a great gun. These trunnions will rest on two wrought-iron girders of great strength, and the whole will then resemble a monster cannon on a slide without wheels. One end of the column being raised by hydraulic presses a sufficient height, say a foot, it will be kept so raised by a powerful balk of timber slid under it. The other end will then be similarly treated, and thus, slowly but surely, it will ascend foot by foot, shored up with timber at every stage, laid in the way which will best secure the stabi ity of the whole structure. The jacket, it is thought, will clip the stone sufficiently tight to hold it when in a vertical position; but in dealing with such enormous weights and a tapering column, it is as well to err on the safe side; so Mr. Dixon has wisely decided to have a wrought-iron strap, eighteen inches broad and more than an inch thick, which will pass from one side of the jacket under the base of the monolith and up again to the jacket on the other side. Thus, then, during the few minutes it will be suspended vertically before being lowered to its base, it will stand in a band as if in a stirrup, and the more its weight presses on the band, the tighter it will make the jacket grip. The column, as we have explained, will be hoisted horizontally, but when it has reached the required height, the supports under the base will be removed, and the base being slightly in excess of the rest (2½ tons), the whole stone will slowly revolve on the trunnions till it hangs direct over its appointed spot and about four inches above it. It is then simply turning on the taps of the hydraulic presses, and the column will sink into its base in about two minutes. A small gap will be left in the centre of the base, so as to enable the iron band to be removed, but when this is done and the gap filled up with granite blocks all will be completed.—*London Times.*

Personal.

The Rev. Dr. R. S. Storrs, of Brooklyn, lectures on "St. Bernard and His Times," at Princeton Seminary next term.

The chairman of a Massachusetts lyceum said:—"This evening, ladies and gentlemen, *we are to have a lecture by Mr. Ralph Waldo Emerson, who will amuse and instruct you*—probably."

Bishop Simpson, at the ordination of elders at the East German Conference, Poughkeepsie, N. Y., used the German ritual.

The address before the Literary Societies of Dickinson College during next commencement will be delivered by the Hon. Richard W. Thompson, Secretary of the Navy.

The death is announced of Miss Priscilla Nicholson, one of the missionaries of the American Board, at Erzerum, Turkey. Erzerum is scourged with typhus fever, which the American missionaries are doing their utmost to relieve; while engaged in this service Miss Nicholson lost her life.

Books and Periodicals.

THE SUNDAY AT HOME. May, 1878. Contents: Michael Airdree's Freehold; Diary of Nine Days on a Nile Boat; Imperfect Theology; Tropical Vegetation in the East; Kensal Green Cemetery; Gardiner and Lady Jane Grey; The Pulpit in the Family; Pages for the Young; Scripture Exercises; Hymns of the Early Church; The Translation of Elijah and the Ascension of Christ; "Stop, Sir!" Parables of Prayer; An Arran Sketch; Leo XIII. at Home; Thoughts from Thomas Fuller; How to know a Scotchman; The Invalid's Portion, and Thoughts for the Afflicted; Monthly Religious Record. London: The Religious Tract Society, 56 Paternoster Row, and 164 Piccadilly. American Sunday-School Union; Agents for the United States.

THE PENN MONTHLY, devoted to Literature, Science, Art, and Politics. May, 1878. Published for the Penn Monthly Association by Edward Stern & Co., Nos. 125 and 127 North Seventh Street, Philadelphia. London: Trübner & Co. Berlin: A. Asher & Co. Terms: $3.00 per annum. Single numbers, 30 cents. Contents: Under the head of "The Month" the following subjects are brought under review: The Eastern Question; will there be a Congress?—The Paris Exposition—Irish Land Law and Tenant Rights—Some Effects of the Bland Bill—Treasury Statements and Resumption—The Wood Tariff Bill—The Administration and Civil Service Reform—National Questions *vs.* Party Lines—Business Prospects—The Pennsylvania Museum of Art—University of Pennsylvania; Besides, there are interesting and able articles as follows: The Training of Children; Aviary, Beethoven, Two Sonnets; Statesmanship for the Times; The Use and Abuse of Examinations; "A Counterfeit Presentment;" New Books; Books Received.

LITTELL'S LIVING AGE. The numbers of *The Living Age* for the weeks ending May 4th and 11th have the following very valuable contents:—Russia and India, from the *Nineteenth Century;* Within the Precincts, by Mrs. Oliphant, from advance sheets; The Political Adventures of Lord Beaconsfield, *Fortnightly Review;* The conclusion of Erica, translated for *The Living Age*, from the German of Frau von Ingersleben; The Gothic Fragments of Ulfilas, *Macmillan;* A Recollection of the Indian Mutiny, by Thomas Farquhar, *Sunday at Home;* Æs Triplex, *Cornhill;* The Pleasures of Mediocrity, *Saturday Review;* A Fearful Swing, *Chambers' Journal;* Mr. Froude's "Life and Times of Thomas Becket," by Edward A. Freeman. Part II., *Contemporary Review;* Second Sight, translated from the French for *The Living Age;* Modern Japan, Part II., *Fortnightly Review;* Note-Deafness, *Mind;* Positivism on an Island: the new Paul and Virginia, *Contemporary;* Can Jews be Patriots? *Nineteenth Century;* A Romance of the East Coast, *Fraser;* and the usual select poetry and miscellany.

For fifty-two numbers, of sixty-four large pages each (or more than 3000 pages a year), the subscription price ($8) is low; or for $10.50 any one of the American $4 monthlies or weeklies is sent with *The Living Age* for a year, both postpaid. Littell & Gay, Boston, are the publishers.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,
Rev. J. M. TITZEL,
Rev. E. E. HIGBEE, D. D.,
} Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see first page.

WEDNESDAY, MAY 15, 1878.

COUNTERFEITS OF THE GOOD.

The disposition of the Evil One to assume the garb of an angel of light, has been noted and dwelt upon ever since he beguiled our first parents to their ruin. The Bible so full of warnings, is not silent in regard to this subtlety. From the beginning Satan is described not as telling his victim the consequences of sin, but as holding out promises of elevation and happiness to man. This was the Siren song with which he first prevailed, and ever since, although our poor humanity, like a sick child wrung with anguish, has cried itself to sleep upon his stifled heart only to be tortured by his iron hand when it awoke, he has succeeded; because he has said, "ye shall not die, but be as God."

There has always been simulation of the good, and sometimes this has been accompanied by lying wonders, by which the very elect would, if possible, be deceived. The miracles of Moses were met by wonder-works, as if in attempt to overmatch the Almighty. When God sent forth His prophets, they were followed by false prophets; and when Christ was manifested to destroy the works of the Devil, anti-christ also appeared. Yea, just when the Word became flesh there was a terrible effort to imitate Him, as witness the demoniacal possessions which, however, never could attain to an incarnation, but always showed a will upon a will, tearing the poor victims and leading them through fire and water whither they would not. So ever since, the mystery of iniquity has worked side by side with the mystery of grace, and if we wish to know the form of its manifestation, we will be almost sure to find them in counterfeits of the good. Some one has remarked that as there has been an aping of the sovereignty of the Father in the tyrannies of the world, and of the Son, in the disposition of the Papacy to exalt itself to equality with God, as though He already sat visibly enthroned, so there is now an effort on the part of the evil one to come into power under the pretence of a dispensation of the Holy Spirit. And how many utterances of the kind have been heard since the day of Pentecost no one need be told. The spirit of lawlessness which has sought to hide itself in the guise of Christian freedom, and promised liberty while making new slaves to delusions, was known even in the days of St. Paul, and has not abated its zeal in our own times. We have not only individuals but sects, who, in the name of Christianity, are trying to break down the family as something that separates men; seeking to abolish all distinction between man and woman, and between the church and the world, as though the leveling of such distinctions would take away the barriers between the members of the human race and make everything holy. It is on some such plea for a higher spirituality and liberty, that the Church of Christ is often rent, and that anarchy ensues. This spirit is always pretentious, claiming greater orthodoxy and piety, yet despotic to the last degree and using its liberty as a cloak for maliciousness.

The same dangerous element, which, with a false cry in behalf of humanity and human rights, disturbs the state by its agrarianism, and communism, is apt to invade the Church. It is just under the assumed veil of God's benignity, that monstrous shapes loom up from the pit and pretend to execute his law, though in the end they defy Him by breaking up the whole order of His grace and taking away every impediment His mercy has placed in the way of our destruction. However sweet and specious the promise may be at first, this lawlessness is sure to bring ruin and sorrow in the end. The false spirit may not appear at once in its undisguised deformity; it may not even seem to take shape at all, but like the Evil One hide behind the clouds and ride in the storm, but its onset will be none the less upon the bark of the Saviour, and if it does not sink it, it will be because rebuked by the Serene One's awaking.

WHEN THE WELL IS DRY.

The kingdom of Christ is so out of harmony with the world, that service cannot be rendered to Him except in the midst of difficulties. The things of this life often embarrass us in the performance of the simplest Christian duty. Attendance upon Divine worship, for instance, frequently involves, at least, an inconvenience for those who have household cares, and may find it hard at all times to control things; and unless there is a constraining love for Christ urging them onward, they are apt to yield to discouragements and settle down into habits of neglect and indifference.

But how differently things are viewed when attendance upon such duties have become an impossibility. Then we appreciate that a precious privilege is denied to us. The mother kept at home to watch her little child delirious with fever, thinks of former Sundays when she could go to the house of God; and the sick man confined to a bed of pain, dwells with longing upon the hours when he could join in the public service of the sanctuary. Only when the brightening blessings take their flight, do we know their worth; but the very thought of this should make us value them while they last, and enjoy them while we can.

THE PRESBYTERIAN'S POINTS.

The *Presbyterian*, in speaking in a late issue of our strictures upon its efforts to abolish a clause in Article IV. of the Apostles' Creed, says, that we have not denied the facts it asserted, but simply tried to set them aside. Certainly that is a mistake. We denied almost every historical point it tried to make, and showed out of the mouths of its own witnesses, that their testimony had been so mutilated and perverted as to give out wrong impressions. Then it was that our esteemed contemporary said that our proofs did not affect the main question; it simply fell back upon the position of the Greek Delegates at Florence as being opposed to the insertion of the article in the creed, and when we showed that the Eastern Legates even went so far as to admit the benefit of masses and alms for the dead, the whole foundation of its historical argument fell away.

If now it still insists that the points upon which we dwelt are the "least important of any that it signalized," we reply that they are the *only* points it raised in "the few assertions" it made, and which it says we answered at such great length. They were, moreover, the points upon which it relied at first, but which it now has in reality been forced to abandon, although in one place it calls our proof an "explanation," and we think and respectfully submit, virtually repeats its error. Any one who examines what we have written, will find that what we said even in regard to forms of the Creed among the Greek Fathers, was not disingenuous.

Our contemporary seems to go upon the presumption, that if the article of the Descent into hell was not in the Creed at first in its present "form" from the beginning, it is entitled to no historical respect. That is the Romish theory, and will upset nearly the whole symbol. The truth is, we have every reason to suppose, as John Calvin says, that the article "was inserted a little after the days of the Apostles, and was not immediately but gradually received into the churches. This, at least, cannot be controverted, that it was agreeable to the general opinion of the faithful; since there is not one of the fathers who does not mention in his writings the descent into hell, though they explain it in different senses. By whom, or at what period it was first inserted, is of little consequence; it is of more importance that the Creed should present us a full and complete summary of faith, into which nothing should be inserted but what is taken from God's Holy Word." In the above the great Reformer expresses our views exactly. But we have gone over the ground before, and should perhaps now dismiss it, as there is danger that such discussions may run into mere repetitions, which will become wearisome to almost every one.

There are, however, some new points in our contemporary's last article which are worthy of notice. We can only mention two of them now, and leave the third for the future. The *Presbyterian* gives a reason why in its opinion the article should be dropped, or rather seeks to account for the fact, that it was allowed to stand in the Creed by the reformers. It quotes Dr. Schaff as saying, "until the middle of the seventeenth century, it was the current belief of Roman Catholics and Protestant Christendom, that the Apostles' Creed was *membratim articulatumque* composed by the Apostles at Jerusalem." From this our contemporary is led to understand why the Reformers did not throw the "repulsive" clause away. We do not know in what connection Dr. Schaff said this, and so we will not attempt to judge of it; he hardly used it as an argument for a dismemberment of the Creed, but as a statement, it seems strange in view of the fact, that Rufinus successfully denied the Apostolic origin of the Symbol, as early as the fourth century, and it was disputed ever afterwards. But besides, it is a lame apology for the Reformers that they allowed what our contemporary calls a "repulsive" and "unscriptural" article to stand through mere respect to Romish tradition. That was not the way of the Reformers, who have left behind them a very different reason for the faith that was in them.

The *Presbyterian* objects to our use of the word "Hades" instead of "Hell" in this discussion. But in its issue of Mar. 9th, it objects to the word "Hell," and if it asserts that "Hades" is equally unscriptural, it admits that in saying so it runs against the view of the great mass of Hebrew and Greek scholars. It wants to rule "Hade" out to make a stronger point against the whole article in question. But to do this it must substitute *gehenna* even in the New Testament, and then it will not be satisfied. Nothing but an abolition of the whole article will do. But among other things we find a plea for the word we use in the quotation our contemporary makes from Dr. Schaff in its last article: "The current translation 'Hell' is apt to mislead, and excludes the important fact, the only one which we *certainly* know of the *triduum* that Christ was in Paradise in the time between death and crucifixion." We do not think the word Hades which Dr. Schaff certainly favors is thus exclusive.

The *Presbyterian* thinks we have misrepresented Calvin in the references we have made to him. We will be glad to show in future that we have not done so, and that neither the Genevan Reformer, nor any one else whom our contemporary quotes, favors its idea of dropping the article under consideration from the Creed.

THE MEETING OF THE GENERAL SYNOD.

The triennial sessions of the General Synod will commence in the city of Lancaster, Pa., on the evening of the 15th instant. Such occasions are generally fraught with influences, which exert an immense power upon the future interests and destiny of the Church. They should, therefore, be ever regarded with the deepest interest by the membership of the Church generally, and much prayer and supplication should be offered up, invoking the special presence of the great Head of the Church with His servants, and His guidance and direction in all their deliberations. Especially should those, upon whom devolves the solemn and responsible duty of participating in the deliberations which shall engage attention, endeavor to realize the responsibility of their position, and to meet it faithfully in the fear of God.

It is to be hoped, that those whom these few thoughts specially concern, will give them proper consideration, and endeavor by the grace of God to carry them into practical effect. In that event, we may confidently hope, that the present triennial assembly will indeed prove a blessing to the Church, and redound greatly to the glory of God. Brethren should learn to regard each other as members of one common Christian family, who have vast mutual interests at stake, and seek to avoid everything that may tend to produce alienation of feeling, or that will in any wise interfere with the cultivation and manifestation of that charity, which suffereth long, and is kind; which envieth not; vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. 1 Cor. 13: 4–8. F.

THEOLOGICAL SEMINARY AT LANCASTER, PA.

The annual session in the Theological Seminary at Lancaster, Pa., was brought to a close on Thursday evening of last week. The Board of Visitors convened on Tuesday afternoon previous, and continued its sessions until Thursday afternoon. Ten of the twelve members were present, one of those absent being detained at home by the death of a near relative. More than usual interest was manifested in the business transacted. A new feature connected with it, was the receiving of criticisms upon the essays of the graduating class by members of the Board, to each of whom, one of them had been transmitted some weeks before the meeting took place. The main portion of Tuesday evening was devoted to this particular business.

The examinations commenced on Wednesday morning, and extended through three sessions, until Thursday noon. They were, upon the whole, highly satisfactory, and gave evidence of the careful training to which the students are subjected by their professors. The number of students connected with the institution during the year is twenty-five. Of these eleven belonged to the Senior, eight to the Middle, and six to the Junior Class.

On Wednesday evening, the sermon before the Society of Inquiry was delivered by the Rev. Dr. J. E. Smith, of Wilkesbarre, Pa., formerly pastor of the Duke Street Methodist Episcopal Church of Lancaster, Pa. A very respectable audience favored the occasion with their presence. His text was 2 Timothy iii. 16 and 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

The discourse occupied a little over an hour in delivery, though the enunciation of the speaker is more than usually rapid. It was listened to with marked attention, and abounded in passages of special beauty and force. The discourse, we understand, is to appear as an article in the next number of the *Mercersburg Review*, when those who were not present at its delivery will have an opportunity to read it and appreciate its merits.

The leading object of the discourse was to defend the Bible, as a divinely inspired book, over against the objections of those, who seek to rob it of its claims in this particular direction. He referred to the superiority of its contents above those of all other books, which aspired to similar prominence, and its great excellence, also, as a literary production. The Bible is THE BOOK, standing separate and distinct above all other books, and is specially adapted to the wants of man as they grow out of his spiritual condition. It only furnishes that, for which wise men and philosophers have long sought elsewhere in vain.

Efforts have been made of late years, especially among scientists, to prove an irreconcilable conflict between science and the teachings of the Bible. The speaker, by forcible illustrations, proved the utter fallacy of such a position. He went further, and maintained, that instead of there being anything like a conflict between science and the Bible, the latter has in several particulars corrected the errors of the former. As instances of what was thus insisted upon, he referred to the circulation of the blood as a life power, and to the unity of the universe. This brief reference to the contents of the discourse, will, we trust, be sufficient to awaken such an interest in it, as will secure for it a general perusal, when it shall appear in print.

The liturgical services of the occasion were conducted by the Rev. Edmond R. Eschbach, of Frederick city, Md.

The commencement exercises were held on Thursday evening, and were opened with prayer by the Rev. Dr. E. V. Gerhart, under whose direction also they were carried forward. They were likewise at intervals interspersed with excellent music from the choir connected with the institutions. The graduating class consisted of the following persons Adam J. Bachman, Henry E. Cook, John M. Evans, Benjamin B. Ferer, Frederick B. Hahn, Stephen S. Kohler, John H. Leinbach, Samuel M. Roeder, Daniel E. Rupley, John S. Wagner, and William Henry Xanders. Nine of the number read essays upon the following subjects, and in the order here given: "Thomas a'Becket," by D. E. Rupley; "The Fallen State of Man," by J. M. Evans; "National Religion in Relation to Christianity," by H. E. Cook; "Reflections on Latin Christianity," by B. B. Ferer; "Forgiveness Manifested by Active Obedience," by W. H. Xanders; "Old Testament Religion Contrasted with other Religions," by S. M. Roeder; "Pietism of the 17th and 18th Centuries," by J. H. Leinbach; "Church and State under Constantine," by A. J. Bachman, and "God's Love Revealed in Christ," by J. S. Wagner.

The essays were generally well read, and evinced a commendable degree of care in their preparation. They were all good, whilst several of them were productions of more than usual merit. Though the exercises were protracted through two hours and a half, yet the audience did not seem to weary, nor its interest in them to flag. At the close of the essays, the President of the Board of Visitors, Rev. Dr. A. H. Kremer, presented each of the members of the graduating class with the usual certificate of dismission and recommendation for licensure, accompanying the presentation with a few appropriate remarks. The audience was dismissed with singing a doxology and the pronouncing of the apostolic benediction by the Rev. Dr. E. V. Gerhart. F.

Notes and Quotes.

All General Home and Foreign News has been crowded from our columns this week, by the pressure of Church matters.

We have received an announcement of the Forty-third Anniversary of the Diagnothian Literary Society of Franklin and Marshall College, which will be held in Fulton Opera House, Lancaster, Pa., on Friday evening, May 17th, at 7½ o'clock.

Rev. E. B. Raffensperger, editor of the *American Pulpit*, has some right to complain. He has been laboring hard to keep his work afloat, and now finds that some person who obtained a letter from him on false pretences, has collected a large part of the subscription money, and made off with it. Mr. R., who has never had any doubts about future punishment, thinks his ideas of the necessity of it have received confirmation.

The observance of Easter, outside of churches that have celebrated it by Christian services through centuries, is more and more marked every year. In Boston, for instance, five Congregational, four Unitarian, two Baptist and two Methodist Churches commemorated, in an especial way, the Resurrection of our Lord this year. The Unitarians have, we think, thus made a concession of the Divinity of Christ. The *Churchman*, speaking on this general subject, calls these services "Singing the songs of Zion in a strange land." It seems to

think of them as abnormal outside of the Episcopacy founded by Henry VIII. This is, in our opinion, pretentious; for whatever may be said of New England sects, the German Churches, both Reformed and Lutheran, have not been indebted to the British isles for the leading events in the life of our Divine Redeemer.

It seems that almost any one can create a sensation or at least cause a diversion in the religious world. This is singularly illustrated in the case of Rev. John Jasper, a Baptist preacher of Richmond, Virginia, who believes that "the sun do move." Brother Jasper has a great many adherents among his colored brethren, and at any rate, as he owns the building in which he preaches, he can defy those who do not accept his views, which he seems to have made a test of Church membership.

The elite of the Virginia capital have gone to hear him in the spirit with which they went to the cabins in times past to enjoy the darkey melodies, and the Rev. Brother has gained such a notoriety that he has come North to advocate his theory. Last week he lectured in Concert Hall in this city, and the daily papers gave a great deal of space to show how he disposed of the theory of Copernicus.

The man is very illiterate, and what he says simply amuses people of ordinary intelligence. By many, what he says is laughed at as a good burlesque upon the discussions of the day in regard to science and revelation. From all accounts, his manner is grotesque and his arguments silly, but it would be better if some subject for mirth were chosen other than one which makes flippant use of the Name and the Word of God.

MERCERSBURG CLASSIS.

ABSTRACT OF PROCEEDINGS.

The Mercersburg Classis held its thirty-eighth annual meeting in the Reformed church of Bedford, Pa, commencing on Thursday evening, April 25th, and ending at noon on Tuesday, the 30th, A. D., 1878. The opening sermon was preached by the retiring President, Rev. J Hassler, from 1 Cor. 3: 11, "For other foundation can no man lay than that is laid, which is Christ Jesus."

The attendance was unusually full, twenty-six ordained ministers, and twenty-two delegated elders being present. Seven ministers and three licentiates were not in attendance, but were excused for their non-attendance.

The election of officers for the present Classical year, resulted in the choice of Rev. W. A. Gring as President; Rev. Wm. C. Cremer as Vice President; Rev. John A. Peters as Corresponding Secretary, and Rev. Wm. M. Deatrick was re-elected Treasurer.

The usual Standing Committees were appointed, which it is not necessary to enumerate.

TREASURER'S REPORT.

The Treasurer of Classis submitted his annual report, from which the following facts are drawn. The receipts, during the year, for the Contingent fund of Classis, were $323.03, including a balance of $50 64 in the Treasury at the previous annual meeting. The disbursements were $264.55, thus leaving a balance of $58.48 in the Treasury. The amount received for missions, and paid over to the Treasurer of the Tri-synodical Board amounted to $425.61. Upwards of $106 were contributed for missions that did not pass through the hands of the Treasurer of Classis, but were paid directly to Treasurer Seibert. The amount contributed to meet the appropriations of the beneficiary students of the Classis, under the care of the Synod's Board of Education, and paid to the Treasurer of said Board, reaches to the sum of $1169.74.

The greater portion of Friday's sessions was taken up in the reading of the parochial and statistical reports of the different pastoral charges, and in propounding the Constitutional questions to the elders of the respective charges. As the summing up of these reports will appear in the Report of the Committee on the State of Religion, the reader is referred to that document for further facts.

Of the twenty-nine pastoral charges comprising the Mercersburg Classis, twenty-four are regularly served by pastors; three were furnished with stated supplies for the present Classical year; one has called a pastor; and the remaining one is about doing so. Thus the charges of this Classis are more thoroughly furnished with the regular ministrations of the sanctuary, than has been the case for a number of years.

Two students under the care of Classis, Samuel C. Long and Isaac N. Peightal, having completed the full three years' theological course of study in the Post Graduate Department of Mercersburg College, were examined, and licensed to preach the Gospel.

The number of beneficiary students under the care of the Classis at present is six. One of these, who is about graduating in Mercersburg College, was granted permission to spend one year in teaching. The Classis made provision to support the remaining five in their studies. Three of these are, or rather soon will be, in the third or senior year of their theological studies; one will enter the first or junior year in the Seminary at Lancaster, Pa., in the coming autumn; and the remaining one to be a freshman in College. From the foregoing, it will appear, that the number of beneficiary students in connection with the Classis is rapidly decreasing.

The Classis apportioned $675 for Beneficiary Education, $1,243 for Home Missions, and assessed $236 to meet the contingent expenses of the Classis for the current year.

Rev. J. H. Sykes was appointed stated supply for the present year for the Middleburg charge, Rev. J. Hassler for the Loudon charge, composed of the Loudon and Fannettsburg churches, and Rev F. A. Rupley for the Clover Creek charge, consisting of the Clover Creek Church. Revs. J. D. Miller and D. M. Whitmore, and the licentiate I. N. Peightal were appointed a committeee of supply for the Yellow Creek charge.

In order to receive the pastor elect of the McConnellsburg charge, act on his call to said charge, and make provision for his ordination to the ministry and installation, an adjourned meeting of the Classis was ordered to be held in the Reformed church of McConnelsburg, Fulton county, Pa., on Saturday morning, June 15th, 1878, at 9 o'clock.

The following named individuals were duly chosen to represent the Classis at the meeting of the General Synod to convene in Lancaster, Pa., on the evening of the 15th instant, viz: Revs. Dr. E. E. Higbee, J. A. Peters, Wm. M. Deatrick, M. H. Sangree, and Elders J. P. Reed, Wm. Bossert, J. Heyser, and A. Haderman, *primarii*; Revs. W. A. Gring, W. C. Cremer, I. G. Brown, J. H. Sykes, and Elders S. T. Wagner, H. Mickley, J. L. May, and J. R Avery, *secundi*.

The members of Classis having been very kindly and hospitably entertained by the pastor and members of the Reformed church of Bedford and other citizens of the place, the usual vote of thanks was tendered to them.

The Reformed church of Shippensburg, Cumberland county, Pa, was chosen as the place, and Wednesday evening, May 14th, 1879, was fixed as the time, for holding the next annual meeting of Mercersburg Classis. Rev. Cyrus H. Reiter was received from the East Susquehanna Classis.

A call from the Woodcock Valley charge to the Rev. C. H. Reiter was confirmed, and a committee of installation appointed, consisting of Revs. F. A. Rupley, J. A. Peters, and A. G. Dole.

The territory of Mercersburg Classis was subdivided into three districts for the purpose of holding Sunday-school conventions, two or three of which, it is presumed, will be held annually in each district.

The 1st district is composed of Bedford Co. The 2d district embraces Blair and Huntingdon counties. The 3d district is formed of Franklin and Fulton counties, and the Shippensburg charge in Cumberland county. Executive committees were appointed to inaugurate such meetings in each district. The committees are as follows, viz:

1st district—Revs. M. H. Sangree, D. N. Dittmar, and Elder J. P. Reed.

2d district—Revs. A. C. Whitmer, J. M. Shick, and Elder D. Dunn.

3d district—Revs. W. C. Cremer, J. H. Sykes, and Elder J. Heyser.

Brevity has been aimed at in the preparation of the foregoing abstract of proceedings.

WM. M. DEATRICK, *Stated Clerk.*

REPORT ON THE STATE OF RELIGION IN MERCERSBURG CLASSIS.

In the name of the Father, Son, and Holy Ghost. Amen.

Dear Brethren: It is very meet, right and our bounden duty at all times and in all places, to give special thanks to Almighty God, for His protecting hand extended over pastors, elders, and people, during the Classical year just closed. This is particularly our duty at present, in view of the fact, that several of our ministerial brethren are spared to us in the work of the ministry who were, for months in succession, sorely afflicted in person and in family by the wasting hand of disease. To a kind and heavenly Father be all the praise for health, strength and life to continue the blessed work of preaching the Gospel of Jesus Christ.

In examining carefully the several reports on the state of morals and religion in the different charges composing the Classis, and in weighing prayerfully the elements of light and darkness, joy and sorrow, hope and fear, success and discouragement, that enter into the body and constitution of these reports, your Committee find a number of interesting features of moral growth and divine power, that mark the presence of God's kingdom, and picture forth the real progress of vital piety in the hearts and lives of God's people.

Among these pleasing features of true religion in our midst, we may note the following: The unity and power of God's kingdom—the wonderful success of the preached word—the educational form of religion as inculcated by the study of the Catechism—the true idea of Christian worship—and then especially the sweet fruits of love, joy and peace, and Christian charity, as they everywhere adorn and beautify the humble walk of the Christian life.

The whole spirit and tenor of the parochial reports in our hand reveal to us the important fact that the kingdom of God upon earth is essentially *one kingdom*. That it starts in one germ, grows from one root, involves but one power, and develops but one life. There is one Lord, one Faith, one Baptism. As we have but one Lord and Saviour, so we have but one kingdom and one Church—involving supernatural powers, a divine constitution and a heavenly life.

This kingdom of grace and supernatural life sustains its relation to the world of sin under a two-fold form, as *aggressive* and *intensive*, or as *outward* and *inward*. The parable of the mustard seed, as given to us in Matthew xiii. 31, teaches us the *extensive* and *aggressive* form of God's kingdom, which is to grow and spread its widely-extending branches of light, life, and love, until they shall embrace the remotest bounds of earth itself. In this direction the reports speak quite favorably, and the results are quite commendable. The whole addition to church membership through the preaching of the word and the use of the holy sacraments, amounts to the number of 535.

The licensure and ordination of new ministers of the Gospel—the erection of new houses of worship—the organization of new congregations—the support of mission fields—the contribution of large sums of money for material or congregational purposes—all these things also belong to the progressive side of the Christian religion; and on these points the statistics embodied in this report speak words of much encouragement. The amount for congregational purposes alone reaches the sum of $20,760.00.

The parochial reports, on the other hand, speak favorably of the *internal* and *intensive* side of the Christian religion—moulding and fashioning the heart and will of man to the purposes of God's kingdom. This power the Saviour reveals to us in the parable of "the leaven"—completing and supplemening that of the "mustard seed," and given in the same connection in Scripture. Divine truth, like leaven, pervades the very centre of man's being—it subdues the will, regenerates the heart—breathes into man a new life, and is destined to sanctify man's whole person, body, soul and spirit—property and life wholly over to the service and worship of God.

In this direction the brethren give us many words of cheer and promise. Personal piety abounds; Christian knowledge is increased; the Sabbath-school work—"*feed my lambs*"—is greatly advanced in efficiency and power—the means of grace and the ordinances of God's house are highly appreciated; whilst deep and special interest *is everywhere taken* in commemorating the great mystery of Christmas, Easter, Ascension, and the Advent of the Holy Ghost. Many of the brethren report larger and more solemn communion services on the joyous festal days *this year* than at any previous time in the history of their several charges. All this indicates a healthy tone of piety, and gives new promise of growth and progress in the divine life. No one can truly appreciate the Saviour's birth, or with true faith and deep humility bow down before the great mysteries of His death, the resurrection, the ascension of the Holy Ghost without, at the same time, being comforted with a *living sense* of the divine presence of the Saviour in the sanctuary to pardon sin; to raise up the depressed; to instruct the ignorant, and to give light, life and salvation to all who believe. This idea of Christian worship, as the crown and culmination of all faith and doctrine, abounds more and more in the Christian consciousness, and thousands in the Church to-day are eager to exclaim with Seraphim and Cherubim—"Holy! Holy! Holy! Lord God of Sabaoth; heaven and earth are full of the majesty of Thy glory. Hosanna in the highest!"

But every landscape has its shade and gloom, as well as light and cheer; so our picture. Many are the things to discourage us in a true survey of the moral field before us; but time will only permit us to note the following:

1. A yielding of the joys of Faith, Hope and Charity to the financial discouragements of the land, and thus tempting many to take this as a legitimate excuse for withholding their gifts from the altar and feebly supporting the ministry and the institutions of the Church. Money is not the chief good. "Man is not to live by bread alone, but by every word that proceedeth out of the mouth of God." His word, His grace, His Spirit, are higher, and deeper, and better than gold or silver. The latter can never purchase heaven or give redemption to the soul. They are of time, *temporal:* of earth, *earthy*—they are not eternal! And yet alas, many, many in the Christian Church, because money is scarce, or employment hard to find, therefore, they present this as a plea for not giving *liberally* to the cause of Christ.

A course of this kind only adds to the evil. God often sends these very financial disasters to teach the people *humility, faith, repentance,* and the *great duty* of *sacrificing earth* to heaven, *time* to eternity—*mammon* to God. If bread and clothing are needed, "Seek first the kingdom of God, and all these things shall be added unto you." If there is distress in the land, "Cast thy burden upon the Lord, He will sustain thee, He will not suffer the righteous to be moved."

Withholding God's dues of love, faith and charity *for any cause* is a *robbing God!* "And yet ye say, wherein have we robbed Thee? In *tithes* and *offerings*. Ye are cursed with a curse; for ye have robbed me, *even this whole nation.*" In these circumstances the voice of command is—"Bring ye all the tithes into *my storehouse,* that there may be meat *in mine house;* and *prove me herewith,* saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

2. The other evil that greatly mars and defaces the purity of our holy religion is the *want of self-denial.*

The Saviour denied Himself of heaven and came down to *ignominy, shame, reproach, suffering and death* for us men. "If any man will come after me, let him *deny himself* and take up *his cross daily and follow me.*" "If any man has *not the spirit of Christ* he is none of His." These words are never revoked! Alas! If God's people would only deny themselves of the *luxuries* and *superfluities* of life, no pastor would complain for want of support—no missionary would go unfed, and all the institutions of the Church would be liberally supported!

The sins of covetousness, infidelity and luxury lie deep and broad in the land; and the man of God on Zion's walls, who fails to lift up his voice against these evils, and the people perish, their blood will stain his skirts!

Oh! The solemn words in the Litany—"*from pride, vain glory and hypocrisy* GOOD LORD DELIVER US."

With this prayer we close our report.

Respectfully submitted.

J. HASSLER,
Chairman.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. W. E. Krebs, recently of Littlestown, Pa., has accepted of the call extended to him by the Bloomsburg, Pa., charge. He was received by the East Susquehanna Classis from the Lancaster Classis, and installed pastor over the charge on the 3d of May, by a committee of the former Classis. His post-office address is changed from Littlestown, to Bloomsburg, Columbia county, Pa.

The sacrament of the Lord's Supper was administered in St. John's church, West Philadelphia, on Sunday, the 12th instant. The pastor, the Rev. J. S. Vandersloot, was assisted in the services by the writer of this paragraph. Seventeen persons were added to the Church, ten by confirmation, four of whom received adult baptism, five on profession of their faith, and two by renewed profession. The prospects for a further increase at the next communion are very encouraging. The congregation is growing in numbers and efficiency.

SYNOD OF THE POTOMAC.

Rev. J. Alvin Reber of Reading, Pa., has accepted a call from the McConnellsburg, Fulton county, Pa., charge, and expects to enter upon the work of the ministry in the charge about the 1st of June next.

In connection with the Spring communions in the Landisburg charge, of which the Rev. W. H. Herbert is pastor, twenty-five persons were added to the church by confirmation, six of whom are heads of families. This makes the number of additions to the charge during the present pastorate of four years, one hundred and two.

WESTERN CHURCH.

The Rev. F. C. Bauman, pastor of the Zwingli, Iowa, charge, has completed the twenty-fifth year of his pastorate. The event was very properly deemed of sufficient importance by his people to make it the occasion for special religious services. Accordingly, Sunday, April 28th, the Sunday nearest the exact anniversary day, was set apart for this purpose. The pastor preached a special sermon, in which he carefully reviewed the occurrences of the past quarter of a century, especially as they involved the history of the congregation during that period, adverting to the trials and difficulties with which it had to contend, and to the progress it has made in the midst of them all; and making such practical inferences therefrom, as the facts seemed to warrant and suggest. The audience present was large, and the deepest interest was manifested in the services.

The festivities of the occasion were brought to a close on Monday evening following. A goodly number of persons met at the church, and gave expression to their appreciation of the pastor and his services, by presenting him with a fine set of single buggy harness, and a pair of gold spectacles, the latter the gift of one of the elders and his wife.

The congregation, though it has sustained considerable loss within the last few years, in the way of removal of members to other places, is, nevertheless, in a promising condition. It alone constitutes the charge. Four other congregations have been organized, during the twenty-five years' pastorate, out of material that originally belonged to it. Three of these are parts of two charges, which are served by regular pastors. F.

EASTER REJOICINGS.

SYNOD OF THE UNITED STATES.

The communion of the Lord's Supper was administered in the church at New Berlin, Pa., Rev. J. Dotterer, pastor, on Easter Sunday. Six persons were added to the church by confirmation. The services connected with the occasion commenced on the previous Thursday evening and were all well attended.

We regret to add, that the pastor, owing to want of health, has been compelled, after the short pastorate of one year, to resign his charge, to take effect on the 15th of July next. The step is taken under the advice of physicians, in the hope that a short rest may enable him to regain his health. The charge thus becoming vacant consists of four congregations, and requires services in both the German and English languages. J. S. Hackenberg, New Berlin, Union County, Pa., is the corresponding Secretary of the consistory.

During Passion week, the church at New Holland, Pa., Rev. D. W. Gerhard, pastor, held, as has been customary for some time past, services every evening in union with the Lutheran Church. The sacrament of the Lord's Supper was administered on the Sunday after Easter. Four persons were added to the church, three by confirmation, one of whom received adult baptism, and one on renewed profession. The pastor was assisted in the services, by his father, Rev. W. T. Gerhard, of Lancaster, Pa.

In the Trinity church, of Pottstown, Pa., of which the Rev. L. K. Evans is pastor, religious services were held during Passion Week, followed up by the administration of the Lord's Supper on Easter Sunday morning. The services were well attended, especially those on Easter Sunday. Forty-one persons were added to the church; thirty-seven by confirmation, four of whom received adult baptism, and four by certificate.

The Easter season was properly observed in the South Bethlehem charge, of which the Rev. N. Z. Snyder is pastor. The sacrament of the Lord's Supper was administered in the church at South Bethlehem on Palm Sunday. Services were held every evening during the previous week, except Monday evening, in which the pastor was assisted by the Rev. A. B. Koplin and J. G. Dengler. The number of communicants at the Lord's Supper was large. Eight persons were also added to the church by certificate and renewed profession.

During Passion Week, services were held in the evening at Freemansburg, commencing with Wednesday evening. On Good Friday evening seven persons were added to the church by confirmation, one of whom received adult baptism. The pastor abounded in labors on Easter Sunday. He commenced the day with early services at South Bethlehem. They were held at 5 o'clock. The church was filled with adults and children; each of the latter, to the number of one hundred and thirty-two, received an Easter egg. At 7 o'clock services were held at Freemansburg. They were largely attended, and the deepest interest in them was manifested. The church was appropriately decorated for the occasion. At 9½ o'clock services were held with the Sunday-school at South Easton, and also with the congregation at the same place, at 10½ o'clock. At 2 o'clock in the afternoon, the sacrament of the Lord's Supper was administered at Freemansburg, in the midst of the beautiful surroundings. It was a season of much interest to all who were present. At 5 o'clock, the pastor returned to South Easton and administered the holy communion to an aged lady, who was confined to her bed by sickness. At 7½ o'clock, the Sunday school connected with the church held its Easter festival. The audience present filled the church to overflowing, and was much interested in the services and greatly delighted with them. The pastor reached his home in South Bethlehem at 10 o'clock, rejoicing greatly over the labors and enjoyments of the day; but with a very distinct presentiment of what would happen on the next day.

Fifteen persons were added to the Selinsgrove, Pa., charge, of which the Rev. W. A. Haas is pastor, by confirmation, in connection, with the communions held during the past Easter season. Of these thirteen were added to the church at Freeburg, and five to the church at Selinsgrove. The number of additions to the charge during the year is twenty-nine. The charge is prospering and growing in benevolence also from year to year. The circulation of the Church papers is also increasing.

SYNOD OF THE POTOMAC.

The licentiate H. S. Garner was ordained to the work of the ministry and installed as pastor of the Schellsburg, Pa., charge by a committee of the Mercersburg Classis, on the 14th of March last. He has since held communion services in each of the three congregations constituting the charge. In connection with these services, ten infants were baptized and seven persons were added to the church, five by confirmation, one of whom received adult baptism, and two by certificate. An encouraging beginning has thus been made of his labors in the charge, which had suffered much from having been a long time without the services of a pastor.

The Easter season was appropriately observed by the Greencastle, Pa, charge, of which the Rev. J. H. Sykes is pastor. The church was elaborately decorated for the occasion. The sacrament of the Lord's Supper was administered in the morning, in connection with which, eighteen persons were added to the church, fourteen by confirmation and four by certificate. In the evening, the Sunday-school held a festival of song, which was an occasion of much interest. In addition to the singing of the school, the children were addressed by the pastor on the history and significance of the Easter season.

The pastor serves the congregation at Middleburg as supply. At this place he administered the sacrament of the Lord's Supper on Palm Sunday. In connection with these services, seven persons were added to the church by confirmation.

The pastor of the Martinsburg, W. Va., church, the Rev. J. A. Hoffheins, reports, that the good people of that place enjoyed a gracious Easter season. In this, they were, of course, not slow in taking advantage of their opportunities. It is believed, many were refreshed and strengthened in the Christian life. Others, for many years indifferent, were quickened anew to the extent at least of realizing and acknowledging their obligations as once having professed the name of Christ, whilst a few more were constrained to make, for the first time, their profession of faith. This, of course, required pastoral visitation, besides pulpit ministrations. The ingathering was not as large as last year, this time numbering eleven only, among them two male adults by confirmation.

During Lent, services were held every Wednesday and Friday evening, and during Holy Week, every morning at 6 o'clock, and also every evening at 7½ o'clock, except Saturday. Confirmation services were held on Good Friday morning, and preparatory services on Saturday afternoon. In connection with the early Easter morning service, the choir sang with good effect some excellent music, among others an anthem by Danks and Jackson's *Te Deum.* The music at the communion service, was, to say the least, very good, and the flowers in unusual abundance, did not fail, in their skillful arrangement, to command admiration. The attendance at the communion service, was very large and heartfelt. In the evening at 6 o'clock, the children were joined by a full house in rendering the Easter thanksgiving. How they all did enjoy it! Truly it was good to be there.

PITTSBURGH SYNOD

The Reformed church at Berlin, Pa., of which Rev. S. R. Bridenbaugh is pastor, passed through a most interesting Easter season. Services were held every evening during Passion week, and also on Good Friday morning. Twenty-three persons were admitted to membership in the church, sixteen by confirmation and seven by certificate.

WESTERN CHURCH.

Grace church, Pittsburgh, Pa., of which the Rev. T. J. Barkley is pastor, shared in the spiritual enjoyments incident to the Easter season. The communion of the Lord's Supper was administered on Easter Sunday morning, preceded by the usual services during the previous week. The altar and pulpit of the church were clothed in appropriate floral attire, the flowers for which were furnished by a friend from New York. The occasion was one of much interest and solemnity. Fourteen persons were added to the membership of the church, six by confirmation, and eight by certificate. Our informant, whom we take to be a member of the congregation, adds, that the pastor is eminently successful in his labors, and the congregation is accordingly in a prosperous condition.

In connection with the Easter communions held in the Mt. Olivet and Paradise congregations of the Mt. Olivet charge, of which the Rev. H. Hilbish is pastor, thirty-six persons were added to the church, thirty by confirmation, and six by certificate from the Lutheran and Presbyterian Churches. The attendance on all the services was large, and a considerable degree of interest was manifested.

Fourteen persons were added to the Salem church at Fort Wayne, Indiana, Rev. C. F. Kriete, pastor, on Easter Sunday, by confirmation.

In connection with the Easter communions held in the First and Second churches of Canton, Ohio, Rev. Dr. P. Herbruck, pastor of the former, and Rev E. Herbruck, pastor of the latter, seventy-one persons were added to the church by confirmation, thirty-five to the former, and thirty-six to the latter congregation.

At the Easter communion held at New Bedford, Ohio, Rev. J. A. Novinger, pastor, twenty-four persons were added to the church by confirmation. F.

NOTICE.

General Board of Missions.

There will be a meeting of the Board of Missions of the General Synod in the lecture-room of the First Reformed church, Lancaster, Pa., May 16th, at 3 o'clock, P. M., to pass upon its report to the Synod, and to attend to any other business claiming its attention. The attendance of the members is requested.

By order of GEO. B. RUSSELL, President.

G. H. JOHNSTON, Secretary.

Phila., May 6th, 1878.

BOARD OF FOREIGN MISSIONS.

This Board will meet in Lancaster, on May 16, to prepare a report for the General Synod. It is important that every member should attend. All persons who have entertained any desire to offer themselves for the foreign work will have an opportunity to appear before the Board. If not convenient to appear personally, they may communicate by letter to the Secretary. The Board would doubtless be pleased to receive any suggestions which any friends of the work may be desirous of making, as it will be part of their duty to submit to the General Synod some plan by which the foreign work may be inaugurated. We are prompted, on our own individual responsibility, to invite the counsel of the whole Church, hoping thereby to interpret the will of Providence in the matter. If our next and last meeting of the Board shall be able to present such a plan, then the incoming Board may speedily accomplish that for which we have so long labored and prayed.

T. S. JOHNSTON,
Secretary.

NOTICE.

The Board of Foreign Missions will meet in the First Reformed Church, Lancaster, Pa., on Thursday (May 16th), at 8 P. M. This is the last meeting of the present Board, and as it is to be held at the seat of the General Synod, it is important that all the members should be present.

By order of the President.

THOS. S. JOHNSTON,
Secretary.

Youth's Department.

SMILE WHENEVER YOU CAN.

When things don't go to suit you.
And the world seems upside down.
Don't waste your time in fretting,
But drive away that frown;
Since life is oft perplexing,
'Tis much the wisest plan
To bear all trials bravely,
And smile whene'er you can.

Why should you dread to-morrow,
And thus despoil to-day?
For when you borrow trouble,
You always have to pay.
It is a good old maxim,
Which often should be preached—
Don't cross the bridge before you
Until the bridge is reached.

You might be spared much sighing,
If you would keep in mind
The thought that good and evil
Are always here combined.
There must be something wanting,
And though you roll in wealth,
You may miss from your casket
That precious jewel—health.

And though you're strong and sturdy,
You may have an empty purse;
(And earth has many trials
Which I consider worse!)
But whether joy or sorrow
Fill up your mortal span
'Twill make the pathway lighter
To smile whene'er you can.

Christian Observer.

JEM THE RAG-PICKER'S EASTER.

BY EMILIE FOSTER.

"Flowers in a church, did you say, Jem? Mustn't it be beautiful! But how did you manage to get in? Not in those ragged clothes, surely!"

"Why, you see, Nell, Church folks isn't made out of the same stuff as peelers. I was hanging round the gate, watching my chance, when suddenly a gentleman came up, and seeing me, said,

"'What do you want, my boy?'

"'Nothin',' says I.

"'That's easy getting,' says he, and passed in. He had such a kind of good look on his face, I seemed to grow a bit brave like, and pressed agin the door so hard it gave a slide and let me in on my hands and knees. Oh my eyes! Nell, wasn't I 'shamed! There stood the gentleman, standin' stiff and straight, with his arms crossed, this way, Nell, and lookin' straight forrard."

"What did you do? Oh, Jem! wasn't you in a fix?"

"Well, I made for the door; but just then the gentleman started, as if he had just come out of a dream, and turnin' round, said,

"'My good fellow (yes, Nell, them's his very words), are you still looking for nothing?'"

"He looked so soft like, more as your mother does, Nelly, when you're cryin' with your back; so I said, 'I thought I'd like to see the flowers, sir; I never saw them in a church—if you don't mind?"

"'Not a bit, my boy,' says he, kinder than ever. 'That's just what I came in for myself. Stand right here. You'll get a good sight; but stop, my child, this is God's house.'

"'Is it? I thought it might be yourn. But I'll go right out if you say so.'

"'Not at all, I mean to say that this is God's house. Here we come to praise and pray, and so always remember to take off your hat when you come in, and the very act will help you remember that the Lord is in this place.'"

"How you do remember, Jem!"

"I couldn't help it, Nelly; nobody ever spoke so kind to me but you and your mother. The words seemed to go down deep into me and stick there. Catch me ever keepin' my old hat on my head agin when I go in church. Then the minister took me up where the flowers were, pecks and pecks of them, I should say. He told me how folks, and children too, all die down like flowers and are put into the earth, and then the Lord raises them up bright and shining again. Then he said how the Lord died and rose again, and how they keep to-morrow and call it Easter to mind us of Him. It was pretty much like what you read me, Nell, only there was no Easter in your book."

"No," answered Nelly sadly, "and I am afraid there'll never be any Easter in mother's meeting-house. Go on, Jem."

"'You love flowers, don't you?' says he, as I stood stock-still staring at 'em.

"'Yes, sir,' says I, 'but it isn't for myself I'm looking at them; it's for our Nell.'

"'Your sister?'

"'No, sir,' says I. 'It's poor Nell, the humpback, as hasn't been downstairs this five year. She's been awful kind, though, to me. You see the way of it is this way: I am a ragpicker, and the old woman that keeps me beats me when I don't bring home lots of stuff, and that day a lot of roughs set on to me and took off my basket, and I couldn't keep from crying, sir. I knew what I would catch when I got home; and all the time our Nelly was lookin' out of the top window, and she made her mother fetch me up to her, as she can't move off her chair, and there she sat crying out of pity for me. That's a twelve-month gone, sir, and ever since Nell's been friends with me. You see, Sundays she makes me brush up and come to her while she reads to me and teaches me to sing. She's took all the tricks out of me, Nell has, by her talk. I never thieves now, nor lies; and I wouldn't say a swear to save myself a beatin'. She's told me about woods and flowers, but I guess she doesn't know about Easter; so I'll have a deal to tell her now.' Then he said he must go. And as we came out he said,

"'Jem, wouldn't you like to come to church to-morrow and see Easter for yourself?' I thought, Nell, I should never have got my voice to speak, so I looked down at my bare feet and ragged trousers and then said,

"'I couldn't bring they in, sir, and I couldn't well come out in—'

"'But would you,' says he, 'come if you had clothes?'

"'Oh, wouldn't I, sir?'

"'Then come to my house to-morrow at nine,' says he, 'and we will have some clothes; but get yourself clean before you come.' But I must hurry off to my dust heaps or the old woman will lock me up, and then there'll be no Easter-day for poor Jem Connolly."

Nelly closed her eyes as Jem's sunny face vanished taking away, as it seemed to her, all the brightness from the little room; and then the throbbing pain in her poor back, that had seemed to grow less while Jem was telling his wondrous story, all came back, as she faintly sighed, "If only Easter could come to me;" then, her eyes still closed, she tried to see the church and flowers as Jem had seen them, and then to think of the boy's bright to-morrow, till she lost all sense of pain and became a sharer in Jem's joy.

When the rector of St. Luke's church, soon after eight, Easter morning, looked out of his study widow, he spied his young friend leaning against a lamp-post, wistfully gazing up into the windows; and when he tapped and beckoned to him to come in, the boy sprang up the steps, with the swiftness of a young fawn, and doffing his brimless cap, eagerly cried,

"Am I late, sir? I hadn't no way of knowin' time."

Taking him by the hand, the rector tapped at the door, when his housekeeper appeared—one of those kind, motherly souls who always have a tender place in their hearts for little boys, ay! and for big, boisterous ones too.

"Here is Jem, Mrs. Nicol; a little too early for you, I am afraid. Shall I leave him?"

"Certainly, sir, certainly;" for Mrs. Nicol was always ready for everything, excepting to scold, and about that, I must admit, she was a little procrastinating; but that the rector didn't mind, nor the rectory servants either, for that matter.

As two hours later the church bell pealed out its Easter invitation, Mr. Weir fancied he heard a sweet boy-voice joining in the chorus of the Easter hymn; and quietly opening the housekeeper's door, he saw the kind old lady seated, while close to her side pressed Jem, now completely changed by a suit of clothes quite whole and decent, and well-brushed hair. There he stood, his open face quite flushed with pleasure, keeping time with his foot as he sang the glad chorus,

"Alleluiah! Christ the Lord is risen to-day."

That was a bright, bright day in the little rag-picker's life. How his big eyes drank in the beauties of that chancel picture, with its wealth of flowers and trailing vines. How earnestly he listened to the sweet Gospel story of the faithful Mary at early dawn hastening to her Saviour's tomb, and the child's eyes filled with tears of sympathy at Mary's sore lament, "They have taken away my Lord, and I know not where they have laid Him;" for as yet Jem likewise "knew not the Scripture, that He must rise again from the dead."

It is true he did grow a little weary of so many times repeating the little prayer poor crippled Nelly had taught him, "Now I lay me down to sleep," whilst on bended knee the congregation joined in Litany and collect; but he contented himself by occasionally peeping through his parted fingers at the flowers on the altar, font, and chancel rail. His knees began to ache and he was just beginning to think if this was the heaven Nelly had so often talked to him of, he would like sometimes to sit down and rest a little, whilst the angels went on with the prayer and praise; when suddenly, with what seemed, indeed, to his sensitive ear, heaven's music, the organ poured forth its rich full notes.

Ah, Jem is fully awake and quite restored now; and very soon, greatly to good Mrs. Nichol's content, the little fellow stood with head thrown back and flushed face, singing out exultingly his "Alleluiah! Christ the Lord is risen to-day."

Jem was the housekeeper's guest that day, and every moment had its pleasures. Picture books were a novelty of which he never seemed to tire, and Fritz, the rector's little Blenheim, claimed him as his special playmate, whilst good Mrs. Nichol aired all the stories so long hidden away in the farthest corners of her brain.

How Jem's eyes snapped when Karn, the housemaid, brought him in a heaping plate of smoking hot dinner; and how the maid smiled when called upon by poor Jem to give names to the different articles of his bill of fare, and especially when he said she might take away the knife and fork, for he never used 'em, and didn't know anybody that did but poor Nelly; and he supposed she had to, because she was humpbacked, poor thing.

Karn repeated his remark to Mrs. Nichol, who, full of apprehension for the nice suit of clothes, hastened immediately to Jem's side, when what was her surprise to see Fritz licking a well-scraped plate, whilst Jem, kneeling on elbows and knees, was fast devouring the contents of an illustrated paper. The astonished housekeeper said,

"Did you like your dinner, Jem?"

"Didn't I though," answered Jem, not looking up from his paper. "It was bully!"

"Not a very nice word for the house, my boy; it sounds like a rough street boy."

"I didn't know better, mem. What shall I say inside?"

"It was very nice, would sound much better."

"Yes, 'm," said the boy, still keeping his head bent over the paper.

"But, my child," the good lady continued, "it is not nice to eat so fast; besides, your food will do you little good if so hurriedly eaten."

"No, mem;" and Jem's face grew redder, and his gaze more fixed on the picture before him.

"Now," Mrs. Nichol added, "if you will sit quietly on the little chair I will read a nice story to you."

Jem for a while followed the tale very well, but at last halted over a long word, and whilst trying to guess its meaning lost the thread of the story; and after quietly counting the buttons on Mrs. Nichol's dress, as well as those which tufted the sofa opposite, he gradually fell into a deep sleep.

Presently Fritz, refreshed by a nap of his own, slowly roused himself with a shake of his shaggy coat, and made his way up to his little playfellow's side. Vainly he twirled his bushy tail in his face, or licked his hand, Jem moved not a muscle.

Then Fritz, growing very brave, planted his front paws on Jem's lap and began to sniff and sniff again. Just then Mrs. Nichol, having reached the end of her story, looking up, spied Fritz pulling with difficulty a large white roll from the depth of Jem's pocket; and as it fell upon the floor the folds opened, and there were safely stowed chicken-legs, cranberry sauce, and apple pie.

In another moment the tender-hearted lady saw through the whole thing. Yes, good, generous Jem had saved his dinner for poor Nelly, keeping only for himself a potato and a bit of bread.

"Dear little soul!" she softly said, and looking at the child, his face, to her simple fancy, seemed quite changed; for, instead of the rough little rag-picker, she seemed to see a likeness to the Master who had bidden His disciples "Feed My lambs." "Dear little generous soul!" she repeated. "He's got a kind heart, and sha'n't know his secret's read. Let him take the bits home to his little friend. Maybe the dear Lord will reckon it his Easter offering, being, as He has said, 'Because he has done it unto one of the least of My little ones, he has done it unto Me.'" So, rolling the little handkerchief up again, and lightly wrapping about it some soft thick paper, she softly stowed it away again in his pocket. And when Jem awoke, a few minutes later, he thought he must have slept for hours, because Mrs. Nichol said,

"Come into the kitchen with me, it is almost time for afternoon service, and you ought to have a bit of something before you go." And, sure enough, clever old Sally there stood guard over another heaping plate of dinner, just like the other, excepting Sally had cut twice as large a bit of apple pie, and Karn stood holding for him a real for-fair orange, just such a one as you see in shop windows.

How much at home Jim began to feel! Sally laughed at every word he said and nudged Karn at every other, till I fear Jem would soon have thought himself a wondrous wag had not the church bell brought the good housekeeper, with his cap, to summon him to the children's service.

The child's Easter joys ended not with the benediction at the close of the service, for good Mrs. Nichol whispered that the rector bade her tell him to wait, as he wished to send poor Nelly, who had proved so faithful a little missionary, some flowers.

. . . . . .

It was quite twilight in Nelly's room when Jem burst in, and laying the little cross of violets and rosebuds on her lap, proudly spread out his little feast on the window-ledge by her side.

Nelly looked up wonderingly, then her glance rested tenderly on Jim's happy, beaming face, and gently pressing the beautiful floral cross to her bosom, she closed her eyes to thank the dear Lord, "who had, indeed, sent Easter to her."—*Churchman.*

THE SEVEN WISE MEN.

Most people have heard of the "Seven Wise Men of Greece," but very few know who they were or how they came to be called so. Here is the story of them, and the moral of it is worth remembering, if their names are not:

The seven wise men of Greece are supposed to have lived in the fifth century before Christ. Their names were Pittacus, Bias, Solon, Thales, Chilon, Cleobulus and Periander. The reason of their being called "wise" is given differently by different authors, but the most approved accounts state that as some Coans were fishing, certain strangers from Miletus bought whatever should be in the nets without seeing it. When the nets were drawn in, they were found to contain a golden tripod which Helen, as she sailed from Troy, is supposed to have thrown there.

A dispute arose between the fishermen and the strangers, to whom it belonged; and as they could not agree, they took it to the Temple of Apollo, and consulted the priestess as to what should be done with it. She said it must be given to the wisest man in Greece, and it was accordingly sent to Thales, who declared that Bias was wiser, and sent it to him. Bias sent it to another one, and so on, until it had passed through the hands of all the men, afterwards distinguished by the title of the "Seven Wise Men;" and as each one claimed that some one was wiser than he, it finally was sent to the Temple of Apollo, where, according to some writers, it still remains to teach the lesson that the wisest are the most distrustful of their wisdom.

THE SINGING LESSON.

BY JEAN INGELOW.

A nightingale made a mistake;
She sang a few notes out of tune,
Her heart was ready to break,
And she hid from the moon.
She wrung her claws, poor thing,
But was far too proud to speak.
She tucked her head under her wing,
And pretended to be asleep.

A lark, arm-in-arm with a thrush,
Came sauntering up to the place;
The nightingale felt herself blush,
Though feathers hid her face.
She knew they had heard her song,
She felt them snicker and sneer,
She thought this life was too long,
And wished she could skip a year.

"O nightingale!" cooed a dove,
"O nightingale, what's the use,
You bird of beauty and love,
Why behave like a goose?
Don't skulk away from our sight,
Like a common, contemptible fowl;
You bit of joy and delight,
Why behave like an owl?

"Only think of all you have done;
Only think of all you can do;
A false note is really fun,
From such a bird as you!
Lift up your proud little crest;
Open your musical beak;
Other birds have to do their best,
You need only speak."

The nightingale shyly took
Her head from under her wing,
And, giving the dove a look,
Straightway began to sing.
There was never a bird could pass;
The night was divinely calm;
And the people stood on the grass
To hear that wonderful psalm!

The nightingale did not care,
She only sang to the skies;
Her song ascended there,
And there she fixed her eyes.
The people that stood below
She knew but little about;
And this story's a moral I know,
If you'll try to find it out!

HUMAN CLOCKS.

Our brains are seventy-year clocks. The angel of life winds them all up once for all, then closes the case, and gives the key into the hands of the angel of the resurrection. Tic-tac! tic-tac! go the wheels of thought; our will cannot stop them; they cannot stop themselves; sleep cannot stop them; madness only makes them go faster; death alone can break into the case, and seizing the ever swinging pendulum, which we call the heart, silence at last the clicking of the terrible escapement we have carried so long beneath our wrinkled foreheads.—*Holmes.*

Pleasantries.

Wilson, the celebrated vocalist, was upset one day in his carriage, near Edinburgh. A Scotch paper, after recording the accident, said: "We are happy to state he was he to appear the following evening in three pieces."

Two little boys were seen a few days since on Washington Street, the one with an accordeon in hand, the other with a large placard in front, upon which was printed in large letters: "Ladies and gentlemen, I am the mother of five children. Please help me."

A Boston paper says: "A butterfly was caught at the South End yesterday." It may be safe enough to catch a butterfly at the South End. But when you go to grab a wasp, you want to catch it at the northeasterly end, shifting westerly toward the head.

A school-boy being requested to write a composition upon the subject of pins, produced the following: "Pins are very useful. They have saved the lives of a great many men, women, and children—in fact, whole families." "How so?" asked the puzzled teacher. The boy replied: "Why, by not swallowing them."

Discerning child (who has heard some remarks by papa)—"Are you our new nurse?" Nurse—"Yes, dear." Child—"Well, then, I am one of those boys who can only be managed by kindness; so you had better get some sponge cake and oranges at once."

THE DIVINE GLORY.

In one of the pictures of Correggio of the Holy Family, the whole light is supposed to spring from the innate luminousness of the divine babe, and not from any external source. The babe, lying in its whiteness, in the arms of the mother, is supposed to throw up all the light there is in the picture, illumining her. It is a beautiful conceit of the mediæval mind in reference to Christ. But outside of the picture the mother is the one that throws the real light, and the ordinary babe is the one that receives it. The mother gives the light, pouring it down upon the child, not according to its age, or its knowledge, or its comprehension of her love, or its answering love; the light is the expression of the fullness of the mother-love that is in her.

Do the mocking-birds of the South or the nightingales of Europe take into consideration the audience? They do not sing to be heard; they do not care for applause, or wait for encores. They sing for their own sake, because the song is in them and abounds. It is said of Beethoven that after he was deaf he still played on, working out his marvelous harmonies upon his harpsichord, not for the sake of the music that came from it to others, or even to himself, but to express the music that was in his own soul.

The highest natures act themselves out thus always, not for the sake of anything, but because it is their nature so to do. And this is what is meant by the often perverted declaration that God does all things for His own glory. It is monstrous to think of Him as absorbed in Himself, and in His own reputation; as doing all things for the sake of the praise that will be echoed back to Him from admiring throngs of saints and angels. That is an ignoble motive in man; and to attribute it to God does not ennoble it. But to think of His nature as such that its action is always true and just and pure, and holy and loving, that He is so not for the sake of others, but for His own sake, is very different. This is to attribute to Him the highest glory that imagination can conceive.

"Herein is love, not that we loved God, but that He loved us." His love is eternal, immeasurable, infinite; because it is the outpouring of His own eternal, immeasurable, infinite nature.—*Christian Union.*

CHRIST'S BEAUTY.

In the words, "Thine eyes shall see the King in His glory," some suppose *that reference is made to the* Assyrian king who would be seen at the walls of Jerusalem, where he would be destroyed and overthrown. Its immediate reference was to Hezekiah. A greater than Hezekiah is already referred to; the Messiah as thought of and to be seen. There is the blessed assurance that Jesus, who is desired of all nations, is to be seen. How often we desire to see Jesus, and nothing short of this can satisfy substantial Christians. There is beauty in the perfect humanity of Christ, and in it we see a new glory. It exalts Him as a man, and His wondrous beauty was His humility and gentleness. In all stages of His life, although there is no record of Him for eighteen years, He was illustrating humanity. Christians behold Him as a sympathizing friend under all circumstances. With one hand He touches the immaculate robe of God, and with the other lifts man from the depths of sin and crowns him with glory. All men cannot appreciate Christ's beauty. In His last days He was rejected and hated by the Pharisees. What was true then is true still, with many who rank high among the scholars of the world. To the genuine Christian all nature is Christ. The sun, the moon, the stars, all remind the Christian of Jesus. Man must be blind when he does not distinguish the footprints of Jesus, and there are reasons for this, as men do not want to see this beauty when it comes between them and sin. It is true also that believers do not properly represent Christ to the world. Their inconsistencies in life are the occasion of this. True Christians, however, see something of His beauty, from the history of His life, by things which were effected by His power. —*Rev. R. S. Macarthur.*

RETRIBUTION AND THE CROSS.

While the cross of Christ is luminous with light, it is a light which shineth in darkness, and which is undiscernible save by the darkness. As we read the New Testament we meet with many teachings which need the Orthodox view of punishment to render them intelligible and efficacious. It is said that in the Palace of Justice at Rome, there is a chamber with all kinds of frescoes painted on the ceiling and walls. At first it is impossible to reduce them to harmony, to make out the perspective, or escape a bewildering sense of confusion. But there is one spot on the floor of the room, and only one, from which the design of the artist can be perceived. Standing there it is seen that every line falls into harmony, that the perspective is perfect, and that the picture as a whole is instinct with meaning. There the power of the artist's conception is felt, becoming an operative thing, awakening in us admiration and delight. Thus it is with word-paintings of the gospel. We see there that Christ dies for us, exhausts the penalty of law, regenerates the soul, restores it to Divine favor, in a word is revealed as performing a superhuman work at superhuman cost. But all this is next to meaningless, and so is wholly powerless to affect the imagination and the heart, when seen from any other standpoint than that of retribution. This is the centre where the inquirer must place himself to penetrate the mystery of Calvary. From this point the eye is not afflicted with confusion, but every line becomes instinct with meaning, and what is better, with soul-renewing force. —*G. C. Lorimer, D. D.*

CHARITABLE JUDGMENT.

Of all the people in the world, Christians should be most kindly in their judgments of one another. The man who has had a genuine religious experience, ought to be able to understand and to consider how much the living of a Christian life involves. The conflict with long-indulged habit, with inward sin and outward influences, calls for constant vigilance and ceaseless striving. This every Christian should remember when tempted to judge harshly the deportment of fellow-Christians. But the critical man never takes account of these things. If a brother, who was originally a man of violent temper and harsh manners, falls into a passion and says or does things unworthy of his Christian profession, your critic will hasten to say of him, "A pretty Christian he is, to fly into a rage and storm about like that!" —forgetting the tremendous power of established habit, and unthoughtful of the tears and bitterness of soul that may follow these outbursts of passion. If, again, a man apparently well-to-do in his affairs opens his purse slowly and not widely in response to the calls of charity, he is set down at once as a stingy, close-fisted curmudgeon, when the fact may be that he is either really unable to give largely, or that in giving at all he is fighting manfully against a life-long habit of prudence, which prompts him to give nothing, while an awakened conscience bids him give cheerfully, according to his means. And in many other ways, the faults and failings of these who are, it may be, striving hard to overcome them, are caught up and talked about as though there were no such thing as growth in the Christian life, and the gradual attainment, through much tribulation and many slips, of a higher and stronger Christian character.—*Examiner and Chronicle.*

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Arr. Carlisle,.....	9:00	2:35	6:15	10:10
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg..	12:50	6:20		
DOWN TRAINS.	**A.M.**	**A. M.**	**P. M.**	**P. M.**
Lve. Martinsburg...		7:00		2:00
" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:20	6:00
Arr. Harrisburg.....	7:00	11:55	3:20	7:00
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(NEW HYMN BOOK.)	PER COPY.
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Roan Embossed, Gilt	2 25
Imitation Turkey, Gilt	3 75
Real Turkey, Gilt	4 50
Real Turkey, Antique	4 50

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Roan Embossed, Plain	1 50
Roan Embossed, Gilt	2 50
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Order of Worship and Hymns.

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Embossed Leather, plain edges	1 50
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Turkey Extra or Antique	4 50
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Leo Rembrandt. 4 Illustrations	90
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Epistle Lessons " " " " " "	50
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EAST SUSQUEHANNA CLASSIS.

The members of East Susquehanna Classis intending to bring visitors with them to the annual meeting, to be held in Trinity Reformed church, Millersburg, Pa., June 13th, 1878, at 7.30 P. M., will please notify the undersigned, before the 1st of June, so that provision for their entertainment can be made.

J. B. KERSCHNER, pastor loci.

Married.

March 16th, 1878, by Rev. T. N. Reber, Levi A. Marck, of Upper Macungie, to Miss Louisa S. Kuhns, of South White Hall, Lehigh Co., Pa.

On the 10th of March, in New Berlin, by Rev. J. Dotterer, Mr. R. L. Albert, to Ada S. Gilbert, both of New Berlin, Union Co., Pa.

On the 19th of March, at the home of the bride's parents, by the same, Mr. Samuel A. Corl, of Lewisburg, to Miss Ada O. Neiman, of New Berlin, both of Union Co., Pa.

On the 21st of April, in New Berlin, by the same, Mr. Marwell Ulrich, to Miss Lillie Spaid, both of Snyder Co., Pa.

Near Eagle Station, Penna. R. R., on the 7th inst., by Rev. P. S. Davis, D. D., Dr. John S. Angle, to Miss Anna C. Linn.

At Ref. parsonage, St. Clairsville. Pa., April 23d, by Rev. D. N. Dittmar, Mr. Wm. Crawford to Miss Hannah Ritchey, the former of Bedford and latter of Everett, Pa.

Obituaries.

DIED—April 3d, 1878, in Emmittsburg, Md., Elder Eli Smith, aged 75 years, 3 months and 9 days.

Death came suddenly to this aged father. Two days previously he called at the parsonage, and engaged in animated conversation with the pastor, and Rev. A. J. Heller, who was on a visit at the time. He remarked, in reply to a question about his health, that he was unusually well, and "never felt better." The next evening the pastor's wife called at his house, and found him in a very cheerful mood. An interesting event was near at hand, in which he expected to be a prominent figure—the golden wedding of his family physician, Dr. J. W. Eichelberger, which was to be celebrated on the evening of the following day. At the doctor's wedding fifty years ago Mr. Smith was groomsman; and the idea of being present at its semi-centennial anniversary, and of joining in the festivities of the occasion, filled him with delight. The next morning he rose early, conducted family worship as usual, ate a hearty breakfast, gave particular directions to one of his daughters to have his best apparel in readiness for the great occasion, and then went to the garden where he spent an hour or so at work. After this he walked out for a short time. Returning again to his house, as he entered the parlor he fell to the floor paralyzed, and in a few moments was entirely speechless. For an hour or two, however, he retained his consciousness, and pressed his pastor's hand as he spoke a few words of Christian comfort into his ear. Then came the unconscious struggle with death, and at about nine o'clock in the evening—at the very time he had fully expected to participate as a chief guest at a golden wedding—he breathed his last, the struggle ended, and he was at rest.

How uncertain are all our earthly anticipations! How soon may the brightest temporal prospects be blasted! Surely our God rules among men, and no one can thwart His will, or stay His hand.

Thus another of the venerable members of the Reformed church in Emmittsburg has been transferred to the Church on high. He has now joined other elders, with whom he was here associated for many years in Christian faith and works, and waits with them, in rest and peace, for the glorious appearance of our great God and Saviour.

Mr. Smith had been for many years a ruling Elder in the Church, though not for some time in the active duties of the office. He was a constant reader of the "MESSENGER," and to the time of his death its local agent. He was much interested in all matters pertaining to Christ's Church, and especially that branch of which he was a member. Only a few days before his death, having read a newspaper report of a liberal bequest made to one of our institutions of learning, he made haste to come to the parsonage and inform his pastor of the good news. He loved his Church, and to the extent of his ability, allowing for human frailty and imperfection, he helped forward her interests.

His personal piety and devout Christian character could not be questioned. About a year ago, while accompanying his pastor to a funeral, he spoke of his increasing years, and of the short time he had yet to live in this world. He spoke with meek confidence, as is most becoming to sinners saved by grace. He enjoyed life and the society of his neighbors and friends, and especially his family, but still he felt that to depart and be with Christ was far better. He was an earnest and devout student of God's Word, and as he said, the older he became the better he understood its holy teachings.

He was a most affectionate husband and father; and to the surviving widow, the son and four daughters, his memory will never cease to be precious. May they all continue to follow his faith, that they may enter at death into his joy! A. R. K.

ADDENDA. We cannot forbear adding a few words to the above notice of the deceased. We concur in all that is here stated by his pastor in regard to his character. He was our intimate and attached friend, during our pastorate in the Emmittsburg charge, and we have ever cherished for him and his family sentiments of the highest regard. We officiated at his marriage to his present widow, and have at no time allowed the recollection of our pleasant relations to fade from our memory. We sympathize with the afflicted in their sore bereavement, but rejoice to know, that it is mellowed by so many assurances, that his pathway to heaven was smoothed by those blissful hopes, which only a firm trust in Jesus can inspire. May they all follow on to know the Lord, so that they at last shall be privileged to join him in anthems of eternal praise to our Divine Redeemer!

S. R. F.

Martha Hunt, wife of William Hunt, died at her home near Riegelsville, N. J., April the 22d, 1878, aged 61 years, 3 months and 4 days.

The deceased had been a member of the Reformed Church at Riegelsville, Pa., for many years, and was much beloved and respected by the whole neighborhood. Her death was caused by dropsy, from which she had been suffering particularly during the past year. Her trial was a long and lingering one, yet with sincere faith she constantly insisted that if it was God's will for her to suffer greater pain, she could bear it. The writer visited her frequently, during her sickness, and especially often as the hour of death approached! He found her not only willing but eager to engage in worship and spiritual conversation. Though she had been a loving wife and mother, and had lived a consistent life as a member of Christ's mystical body, yet at times she was greatly oppressed with a sense of sinfulness and of the imperfection of her whole life; then the cloud would pass and warm assured confidence in the love of God, and firm belief in an ultimate victory over sin and death through our Divine Lord, would take its place. In spite of the extreme pain which it was only too evident to all around her bed she was suffering. Mrs. Hunt's death was blessed; and blessed we can be well assured is her rest now in that world of which she so often spoke, and to which she so earnestly desired to go. To her husband and two sons, to her relatives and friends, she leaves one of the richest heritages which it is possible for one person to bequeath to another—the hallowing influence of a Christian life. The natural ties which bound her to them are forever broken, but the spiritual ties of a common faith, of a common participation in the glorified life of the Saviour of mankind, have by the darkness of death been made only stronger and more glorious. Though separated from her beloved ones apparently, the family circle is not broken; it has been sanctified by sorrow. R. L. G.

DIED—In Lebanon, Pa., on the 20th ult., Joseph Bowman, Esq., aged 79 years and 28 days.

Mr. Bowman, his wife and niece, being the entire family, were admitted by the present pastor, to full communion with the First Reformed Church in Lebanon, in the fall of 1851. In process of time, the deceased was elected to the office of Elder, and subsequently to that of Trustee. In these several positions he was earnest and active. In civil life he filled the offices of County Commissioner and Treasurer, and held other offices besides. Some few years ago he joined Philip Fisher, Esq., a member of St. John's Reformed church, in erecting on Mt. Lebanon cemetery a chapel, as a memorial to Mrs. Bowman and Theodore D. Fisher, whose memoir has been published under the title, "Youth in Earnest." Before his death, Elder Bowman donated to the St. Paul's Reformed church at Bismarck, five miles south of Lebanon, two small, but neat dwellings and a third house to aid in the erection of a Sunday-school chapel, in the northern section of the town, under the direction of the 1st church; thus furnishing evidence of his love for, and interest in the Church of his choice, and the extension of Christ's Kingdom.

The deceased was confined to his bed some three weeks. During his illness he received religious attentions, which he seemed greatly to appreciate. As his end drew near, he expressed an earnest desire to depart and be at rest. May we not hope that the example of liberality towards the Church left by Elder Bowman will encourage and stimulate others to a laudable imitation. Nothing should be more gratifying to the pious heart, than to contribute to the furtherance of Christ's Kingdom.

Bro. Bowman's funeral was largely attended, and his pastor improved the mournful and impressive occasion by a discourse based on Heb. 13: 14. *"For here have we no continuing city, but we seek one to come."* K.

SYNOD OF THE POTOMAC.

BENEFICIARY EDUCATION.

Receipts during April.

From Greencastle church, per Elder J W Lackens, Treasurer	$35 00
Middleburg church, per Rev J H Sykes, Stated Supply	6 55
St John's church of Chambersburg, per Rev C Gundlach, pastor	5 00
Loudon church, per Rev J Hassler, Stated Supply	10 00
Fannettsburg church, per ditto	8 45
Orbisonia Mission, per Rev J M Schick, pastor	10 00
Mercersburg church, per D M B Shannon, Treasurer	75 00
Upton and Little Cove churches, per Rev I G Brown, pastor	12 66
Chambersburg church, per W H Sellers, Treasurer	50 00
St Thomas' church, per Rev W I Stewart, pastor	15 00
Strasburg church, per ditto	5 00
Pattonsville church, per Elder Adam Haderman	12 00
Alexandria church, per Rev J A Peters, pastor	39 92
Sinking Valley church, per ditto	11 34
Everett charge, per Rev M H Sangree, pastor	17 00
St Paul's church of Bedford charge, per Rev E N Kremer	10 42
St Luke's church, per Rev J D Miller, pastor	5 16
St Clairsville charge, per Rev D N Dittmar, pastor	20 00
Mont Alto charge, per Rev I M Motter, pastor	29 53
Friend's Cove charge, per Rev D M Whitmore, pastor	27 50
Altoona charge, per Elder Samuel Sprankle	19 50
Buena Vista church, per Rev H S Garner, pastor	5 38
Middletown church, Md, per Rev T F Hoffmeier, pastor	30 00
Amount	$460 41

Mercersburg, Pa., May 1st, 1878. WM. M. DEATRICK, Treas. Board of Education.

HOME MISSIONS.

Bead for Home Missions, from Mrs A C Korch, Lebanon	$5 00
per Rev E R Eschbach, from Ev Ref ch, Frederick, Md, special offering during Lent, $49.42; Easter offerings, $101.92;	151 34
Rev W H H Snyder, Salem Ref ch, Hbg, Easter offerings	40 00
Chs Santee, Christ Ref ch, Phila, Easter offerings	33 56
D B Mauger, Treas Gosh Clas, from Boyertown cong, $14.00; Swamp cong, $10.12; Sassaman cong, $4.00;	28 12
New Gosh Ref cong, Easter offering, $67.70; Trinity Ref cong, Great Swamp, Easter offering, $54.82;	122 52
Rev Geo E Addams, Treas, &c, from Mifflinburg charge	16 20
Rev Geo E Addams, Treas, &c, from Aaronsburg church, $20.00; Boalsburg church, $50.00; Selins Grove church, $46.40; Bellefonte church, $20.31; Williamsport church, $12.00; Lewisburg church, $65.00; Liverpool church, $10.07; Nittany church, $13.07;	236 85
Rev C Clever, Treas Lan Clas, from Rev S Schweitzer	11 74
Rev Wm M Deatrick, Treas Mercersbg Clas, from Greencastle ch, $30.00; Martinsburg ch, $18.30; Friend's Cove, $15.00; Schellsburg ch, $7.20; Orbisonia ch, $2.50;	73 00
Rev J T Rossiter, Bal, Md	37 00
Geo Hill, Treas E Susq Clas	51 13
	$806 46

WM. H. SEIBERT, Treas.

LETTER LIST.

Aulthaus, L M, Arbogast, C M, Ault, Rev J.
Bieber, C A, Breidenbach, P H, Brown, Rev I G, Bausman, Rev Dr B.
Christman, Dr C K, Christman, Dr J D.
Deatrick, E R, Dotterer, Rev J, Demur, P, Deatrick, Rev W M, Ditmar, Rev D N, Diefenderfer, Rev M H.
Eaton, O D.
Freed, F, Fouke, Geo, Frey, P F, Firor, Jacob L, Fox, F H, Fox, J D.
Garner, Rev H S, Gerhard, Rev D W.
Heltzel, Maggie, Humphreys, D, Hoffheins, Rev J A, Hiteshue, M A, Hartzell, C F, Heyser, Jacob, Hall, Rev G C, Heitzenats, J K, Houtz, Rev A, Hay, C C, Hilbish, Rev H, Heagy, C K, Haas, Rev W A, Hoffmeier, Rev H W.
Kendig, Rev J M, Kremer, Rev E N, Krebs, Rev W E, Kinsley, G, Kauffman & Co, Keener, H F, Kendig, Rev J M, Kremer, Rev Dr A H, Koons, L M.
Lefever, E S, Logan, W, Long, S C.
Moyer, H, Meckley, Rev J, Mease, Rev Dr S, Motter, J T, Morgan, G F, Miller, Rev E D, Miller, D, (2).
Novinger, Rev J A, Noss, Rev J G.
Omeren, J V.
Pflieger, A D, Peters, Rev J A.
Rodarmel, W S.
Slagle, C S, Snyder, Rev J F, Shafer, Rev S B, Snyder, J E, Strunk, H, Schell, H, Stine, D M, Santee, Rev Dr J W, Schick, Rev J M, Stepler, Rev J H, Shuford, Rev M L, Shafer, C A, Shuey, Rev D B.
Thompson, Rev J B.
Williams, Jas, Wieand, C S, Whiteling, E, Will, A, Welker, Rev H J, Wetzel, F, Whitmer, Rev A C.
Zehring, Rev J D, Zieber, Rev Dr W K, Zahm, E J, Zuilch, H.

THE MARKETS.

Philadelphia, Saturday, May 11th 1878.

[The prices here given are wholesale.]

FLOUR.	Wheat, Superfine	$4.00@4.55
	" Extra Family	5.75@5.87½
	" Fancy	6.75@7.25
	Rye	3.00@3.25
	Corn meal	2.70@2.80
	Buckwheat meal	1.50@1.75
GRAIN.	Wheat, White	1.32@1.35
	" Red	1.23@1.27
	Rye	67@70
	Corn, Yellow	52@53
	" White	46@47
	Oats	35@36
	Barley	70@75
GROCERIES.	Sugar, Cuba	7¼@7½
	" Refined cut loaf	10¼@10½
	" " crushed	10@10¼
	" " powdered	9¾@10
	" " granulated	9¾@9¾
	" " A	9¾@10
	Coffee, Rio gold	14@17½
	" Maracaibo gold	15½@16½
	" Laguayra gold	15½@16½
	" Java gold	23@24
PROVISIONS.	Mess Pork	9.75@10.25
	Dried Beef	12@13
	Sugar cured Hams	8@10
	Lard	7⅞@7¼
	Butter, Roll extra	14@16
	Butter, Roll Common	12@14
	Prints, extra	25@30
	" " Common	20@25
	" Grease	4@6
	Eggs	12@13
SEEDS.	Clover	6.25@7.00
	Timothy	1.35@1.45
	Flax	1.35@1.40
PLASTER.	White	3.00@3.25
	Blue	2.57@3.00

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Spring 1878.

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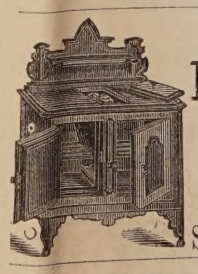

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